TAMIL INDIA

BY

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With a Biographical Introduction by the Editor.

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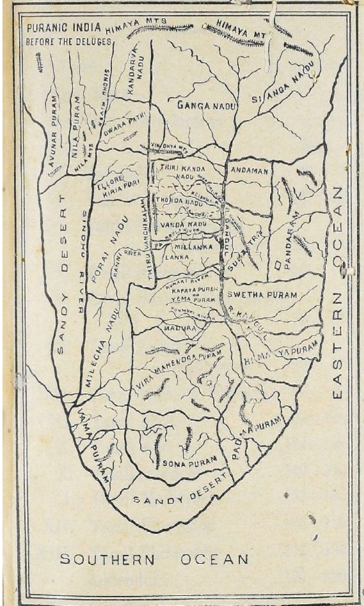
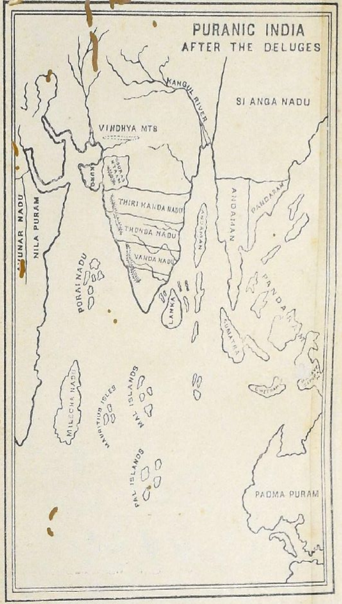
I


PURANIC INDIA
BEFORE THE DELUGES
HIMAYA MTS
HIMAYA MTS
AVUNAR PURAM
NILA PURAM
NILA MTS
KANDARVA NADU
GANGA NADU
SI ANGA NADU
DWARA PATHI
VINDHYA MTS
THIRI KANDA NADU
ANDAMAN
ELLORE
KIRIA PURI
THONDA NADU
VANDA NADU
MILLANKA
LANKA
SANDY DESERT
SINDHU RIVER
PORAI NADU
KANNI RIVER
THIRU
VANCHIKALAM
SUMATRA
PANDARAM
SWETHA PURAM
KUMARI RIVER
KAPATA PURAM
OR
YEMA PURAM
R. KANGUL
MADURA
MILECHA NADU
HIMAYA PURAM
VIRA MAHENDRA PURAM
SONA PURAM
PADMA PURAM
YAMA PURAM
SANDY DESERT
EASTERN OCEAN
SOUTHERN OCEAN

II


PURANIC INDIA
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THIRI KANDA NADU
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AVUNAR NADU
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ANDAMAN
PANDARAM
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SUMATRA
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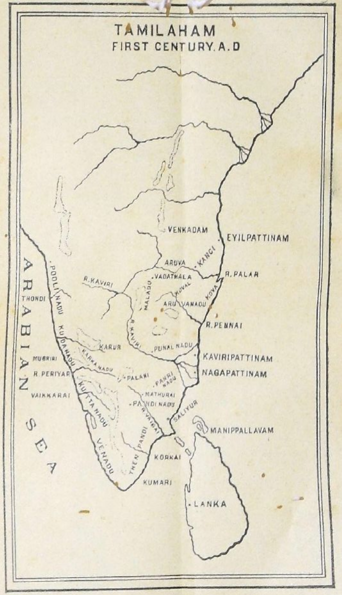
MAURITIUS ISLES
MAL ISLANDS
PAL ISLANDS
PADMA PURAM

III


TAMILAHAM
FIRST CENTURY. A.D
VENKADAM
EYILPATTINAM
ARUVA
KANCI
R. PALAR
R. KAVIRI
VADATHALA
ARABIAN SEA
THONDI
POOLINADU
KUDANADU
MALADU
ARU
VANADU
KOVA
R. PENNAI
KARUR
PUNAL NADU
KAVIRIPATTINAM
NAGAPATTINAM
MUSIRI
R. PERIYAR
VAIKKARAI
PALARI
MATHURAI
PANDI NADU
SALIYUR
MANIPPALLAVAM
VENADU
PANDI
THEN
KORKAI
KUMARI
LANKA

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DIACRITICAL MARKS.

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l with a dot underneath (ḷ) stands for ழ, with a double dot below (l̤) represents ள.

n with a single dot under it stands for ண and with no dot for ந or ன.

r with a single dot below represents ற and with no dot ர.

tr is used for ற்ற.

Ā or *ā* with a horizontal line over it stands for ஆ.

DEDICATED TO

Rao Bahadur R. KRISHNA RAO BHONSLE, M.R.A.S.,

(Secretary to the Commissioner for Govt. Examinations, Madras.)

As a token of the author's regard for him
As a Scholar, Researcher, and Friend,
Whose Luxury is Doing Good.

FOREWORD.

An open mind is a mark of culture, and a judicial mind marks out a higher culture. Tradition is overgrown truth, as purana is masked history. Many an educated Indian often plays fast and loose with truth in the hope of standing well with the orientalist who passes for an epigraphist, archaeologist or palæontologist. Time discloses truth though buried under bushels or mounds of prejudice, arrogance or ignorance. The West Aryan stands aghast at the mention of a nation or race civilised ten thousand years ago, while his brother of the East cannot bring his mind to believe that there exists or has existed a language or literature more ancient, or richer than his Aryam. Prof. Sundram Pillai and Dr. Oppert are beacon-lights to truth-seekers. The former tells the future scientific historian of India 'to begin his study with the basin of the Krishna, of the Cauveri, of the Vaigai rather than with the Gangetic plain as it has been now

long, too long the fashion'. The latter advises philologists 'to discontinue deriving the names of Indian localities (Tamil words in general) from Sanskrit words, as has been usually done hitherto, unless where such derivations are well supported.' The breaker of bounds cannot but be prepared for the fusillade of invective or vituperation from vested interests and recognised respectabilities. He knows that truth will out in the long run regardless of colour and creed and hopes for an appreciation of his labours at the hands of honest truth-seekers endowed with keener vision, broader outlook and saner sympathy. At the end of every Chapter are given extracts from other writers, confirming, contradicting, elucidating or supplementing what is advanced in the Chapter itself.

M. S Purnalingam Pillai

EDITOR'S NOTE.

These chapters, written by my father some months ago, were lying on his table unrevised. Now that he has retired, he has found time to go through them again and make the necessary corrections and additions. When I perused them, I thought that they might be useful to the Tamil world and desired to publish them. Obtaining his permission to print them, I suggested to him that the book should be dedicated to his friend and well-wisher. He welcomed the idea, and his friend gave me his consent. I have published it for what it is worth, with a brief Introduction of my father's life, which is mainly on the lines of the biographical notice of him found in pages 769-70 of Mr. A. Vadivelu Mudaliar's precious and ponderous tome, entitled *The Ruling Chiefs, Nobles and Zamindars of India*, 1915.

I am deeply indebted to Messrs. Solden & Co., for the neat and speedy execution of the work and for its excellent get-up.

BIOGRAPHICAL INTRODUCTION.

My father, M. S. Purnalingam Pillai, was born on 24th May, 1866. He belongs to a respectable family of land-owners in the Tinnevelly District, Madras Presidency. He matriculated and passed the First-in-Arts Examination from the Hindu College, Tinnevelly, and, having won Dr. Miller's District Scholarship for proficiency in English, joined the Madras Christian College in 1886. He took the B.A. Degree in English and Philosophy in 1888 and completed his M.A. Course in English, when he was appointed Headmaster of the Hindu High School, Palamcottah. He restored discipline to the institution and made it a worthy seat of learning despite its poor endowments. After two years, he was offered the Headmastership of the Town High School, Erode. His stay there was very short, only three months, but as a result of the changes so rapidly made during the short period, the numerical strength of the school doubled, and the school made a name for itself. It

now goes under the name of The Mahajana High School. In April 1890, he was appointed Court of Wards' Tutor to the Minor Zamindar, afterwards Rajah of Etaiyapuram. When the latter was sent to the Newington School in Madras which had badly wanted pupils, my father went to Madras, and the Rev. Dr. Miller gave him a place in his own College. My father's literary activities commenced then, and Messrs. Thompson & Co. published his school and college books. His *Analysis of English Literature* and his *Socrates and Plato and Evolutional Philosophy* for the B.A. candidates had a warm welcome. Besides his work in the college and the work of annotation and authorship, he joined the Law College and went through the three years' arduous course only to have some knowledge of law. He published a series of law books for the use of the candidates for the First Examination in Law, namely, *A Digest of Roman Law*, *An Epitome of Jurisprudence and Maine's Ancient Law*, *The Indian Contract Act* with an introductory analysis of the English and Indian Contract Law, and the *Specific Relief Act*, with brief notes. These law publications paid my father amply

and won the golden opinions of the then Chief Justice Sir C. Arnold White and the other Judges of the High Court in Madras. When the Philosophy and English Professorships in the Maharajah's College, Trivandram, fell vacant in 1896, Drs. Miller, Cooper, Sathianadhan and Sir Subramania Iyer, then a Judge of the High Court, Madras, strongly recommended my father's candidature for them. To quote a sentence or two from Dr. Miller's recommendation: "He has an unusually good knowledge of English language and literature. He is also a good teacher and I would expect him to fill with credit the situation for which he is an applicant if he should be appointed to it. I consider him quite as well qualified to give instruction in English as in Philosophy". In 1900 he became Professor of English in St. Michael's College, Coimbatore. He discharged his duties there most energetically and was very popular. He resigned his place in 1904 when plague broke out there in a virulent form. He then joined the staff of the Hindu College, Tinnevelly, and took the L.T. Degree in 1906. In consequence of a terrible hoax played upon

him, he quit the College. His dear sister's husband Mr. A. C. Subramania Pillai, Cashier, Chief Engineer's Office, Trivandram, died in 1907. In 1908 he became the Principal of the Camisis College, Tinnevelly.

This College, the first of its kind in Southern India, which prepared Indian students for Cambridge and Oxford Senior Locals, had splendid success and some of its pupils are practising Advocates in Madras and other towns. At the first anniversary of this College, celebrated on the 22nd November 1909, when Mr. (now Sir, Justice) C. G. Spencer, I.C.S., then District Judge, Tinnevelly, presided, the Chairman spoke as follows :

"First, let me congratulate the performers of the scenes from Shakespeare. Their enunciation was quite good and clear. Sometimes in Schools we find boys repeating the words of Shakespeare in a way that we, Englishmen, could hardly understand, but the performance to-night seems to me to be quite good, especially the parts played by one of the Thieves and Othello. Let us take the report. It is full of interesting matter and I think we must be very thankful for it. It is gratifying to note that you have attained success in so short a time. I wish you keep up your enthusiasm. It would have been interesting had the Principal told us a little more about the practical side of the subjects taught in this college. Some of these subjects, especially Agriculture, Physiology and Hygiene, have a practical side in teaching, which is almost impossible to learn from books. Short-hand and Book-keeping you can learn within the four walls of a building. Physiology requires some laboratory, and agriculture certainly requires out-door experience and work which, I hope, you will soon have".

In November 1911 my grandmother, whom my father always revered for her sagacity, passed away, and in the ensuing January he left for Madras, where he conducted the Camisis College for five years with great credit.

In 1917, when the non-brahmins of the Madras Presidency awoke from their lethargy and wanted to do something worthy of their hoary ancestry, he was a Sub-Editor of *Justice* and vividly presented the accumulated disabilities of the non-brahmin community as a whole. In the early months of 1919 my brother and myself suffered from severe small-pox, and my father from acute dysentery. It was thought desirable for the whole family to make a move from Madras. Thanks to the silent work of my father's kind Mahratta friend, the generous Mr. Stone made it easy for my father to find work in the Mofussil Colleges. In May 1919 we bade goodbye to Madras and were at home for recuperation of health. During this stay my grandfather died and my father was able to perform his last duties to his aged father. In a few months his sister followed her father, and his brother lost his wife.

Misfortunes seldom come single. My father arranged for my uncle's second marriage, and left for Madura.

For three months in 1920 he did the teaching work of the Rev. Mr. Zumbro, M.A., Principal of the American College, Madura, during his absence on special mission duty. In June of that year he was appointed once more English Lecturer at the Hindu College, Tinnevelly, when he redeemed his name, and in January 1922 he joined the staff of the S.P.G. (now Bishop Heber) College, Trichinopoly. After four years and a half of distinguished service in that premier institution, he retired on 25th March, 1926. Acknowledging the receipt of my father's letter of resignation with regret, the Rev. Allan F. Gardiner, M.A., Principal, Bishop Heber College, wrote to him in the following terms : "I received this morning your letter informing me that you wish to resign your present post at the college, at two months' notice, on May 31st. I am very sorry that we are now to part after four years' happy association on the staff of the College, and while gratefully acknowledging your kind thoughts and words about your connection

with this College, I should like in turn to express my gratitude to you for all your services and in particular for what you have been doing for our Non-Brahmin students. I wish you all happiness in your retirement." When he was in Trichinopoly, my father did much for the development of Tamil, for the popularisation of Tamil Literature and on behalf of the Tamil Community labouring under a host of disabilities, and, by his numerous correspondence and contributions to the daily press, he not only aroused popular sympathy for a University for the Tamil Country but pressed upon the Government of Madras to form a Committee to go into the whole question of the Tamil University. His Report of 'The Work Done and to be Done' for the said University is a precious mine of information on the subject. On the eve of his departure from Trichinopoly in April, 1926, the various associations with which he had been connected entertained him and read addresses and regretted their loss of his inspiring presence. He lives now in retirement in his village of Munnirpallam, four miles south of the Tinnevelly Junction, and is continuing his

work of love for the Tamil Community and for the Tamil Literature.

What the Rev. Professor Pittendrigh said of him in 1897 is indeed very true even to-day: "He possesses the somewhat rare gift of *the power of initiative* and is not lacking in energy". For eight years he was the Proprietor and Editor of *Jnana Bodhini*, a Tamil monthly, and made it the premier magazine in that vernacular. In 1914 he was engaged in arranging for the publication of a Library of *100 Famous Tamil Classics* with a view to popularize Tamil Literature, but he had to defer it owing to the outbreak of the titanic European War, when prices of materials rose high and no work of public utility could be undertaken without loss. His scholarship in Tamil is no less than it is in English. His *Primer of Tamil Literature* in English is a pioneer work and has been received very favourably by the press and by the public. A thoroughly revised and enlarged edition of it is ready for the press. His *History of Tamil Literature* will be a monumental work if it is completed and published. His *Studies and Critiques* in Modern English Literature, 1915, has evoked the

good opinions of such famous scholars and critics as Lord Morley, Fredric Harrison, John Bailey, Prof. Hiram Carson U.S.A., etc., and his latest treatise on *Ten Tamil Saints* is remarkable for the graphic sketches of the lives of the saints selected for presentation and for the critical expositions of the *bhakti* and *jnana* lore enshrined in Tamil devotional lyrics. About these last two works the opinion of the press was uniformly eulogistic and the extracts subjoined are from the *Indian Patriot* and the *Hindu*, two of the reputed Hindu Dailies in Madras :—

"This collection of his literary essays, some of which appeared in the *Indian Patriot*, reads so very like an Oxford publication on literature marked by high originality, by clear penetration into the spirit of the author and his work, and by a force and naturalness of style that a scholar alone can command. Literary circles in England have received the book with a chorus of praise; surprise has been felt that an Indian who has never set foot on English soil should have gained such a mastery of the language and, above all, grasped the purpose and inner spirit of

the authors better than even Britishers could do."

"The *Ten Tamil Saints* presents a gallery of philosophers to whom their philosophy was so much a thing of life, so exalted by the joy of discovery and experience, so vitalised by feeling, that it was the most natural thing in the world for them to express in poetry the thoughts that to them were charged with feeling, and feelings that to them were made coherent by thought. The poetical work of these saintly singers ranges from the esoterism of St. Manikavachagar to the realism of St. Pattinathar, yet through all the variety there is one urge towards identification with the Godhead."

Since his retirement my father has written four books in Tamil prose *Surapadman*, a mighty hero of Tamilaham; *Vyramani-malai* or the Diamond Necklace, an adaptation of Carlyle's Essay; *Two Tolstoi Stories*; and *Thappili*, or The Faultless, a series of discourses on different interesting topics, besides *Tamil India* in English.

The underlying idea of *Tamil India* seems, mutatis mutandis, to be like that of Sir

Thomas Munro, who wrote to his sister from Madras, January 23, 1789, touching the attitude of the East Aryan and the West Aryan when they met in Hindustan centuries later. "To contemplate by what strange vicissitudes, you and he who are both originally from the North of Asia after a separation for so many ages, coming from the most opposite quarters, again meet in Hindustan to contend with each other—this is to me wonderfully solemn and affecting."

My father is kind and accessible to all, though grave and reserved in appearance. He is free and social only with his equals or intimate friends. He is interested in the intellectual and moral uplift of the communities that have not been given equal opportunities and facilities for their self-amelioration. His ruling passion is a true presentation of Tamilaham, its literary opulence, its ancient civilisation, and its sublime religion and philosophy, which are yet a sealed book to the world at large.

KARPAHAM,
MUNNIRPALLAM,
5th December 1926.

P. I.

TAMIL INDIA

CHAPTER I.

TAMILAHAM.

I

Tamilaham or the home of the Tamils was in the hoary past the southern region of the large island known as Navalam or Sambu-Divu. This island, one of the first land-formations on either side of the equator, was bounded on the north by the Vindhya mountains and touched Australia, Africa, and China on the south, west and east respectively.

> " சம்புத்தீவினுட்டமிழக மருங்கில் "
> (near Tamilaham in Sambu island)
> —Manimekalai XVII 63.

> " இமிழ்கடல் வரைப்பிற் றமிழக மறிய "
> " In the billowy ocean-girt world to the knowledge of the Tamil land "
> —Silappathikaram III 37.

> " நாவலம் பெருந்தீவினில் வாழ்பவர் "
> (The dwellers in the beautiful big island of Naval—Eugenia Jambolana)
> —St. Appar II 62.

"நாவலொடு பெயரிய மாபெருந்தீவத்து"

(In the very large island called Jambu divu)—Manimekalai XVI 107.

"நாவலந்தண்பொழில்"

(In the well-watered region of Naval divu)—Perum-Kathai Cants. II. xviii 76 and V. iii 183.

"இமிழ்கடல் வேலித் தமிழகம் விளங்க"

(For the prosperity of Tamilaham hedged round by the billowy sea)
—Pathittu Patthu, II Pathikam.

It included Le Muria or the Lost Continent which covered 700 kavathams or kathams or about 7,000 miles. According to Prof. Haeckel, it was the cradle of human civilisation. In the first deluge which probably took place more than 12,000 years ago, Australia, Africa and China were torn asunder; the sea to the north of the Vindhya became dry, and the Himalayas emerged. Some of the people of the Lost Continent dispersed in different directions, while a large number found a watery grave. The northern shores of Australia or the Southern land, the Eastern Coast of Africa, and the Western littoral of China including Japan were occupied by the emigrants who ran for life—a fact testified

to by linguistic and ethnic affinities (*vide* Chaps. II and III). At the time of the second deluge a large portion of the Tamilaham with Muthur or Old Town, called in later times *Madura*, as its capital and ruled by Pandya, was submerged, and of the inhabitants of this civilised region many were lost in the sea, some took the sea in their crafts and some pressed northward beyond the Vindhya mountains. This large and submerged portion comprised forty-nine districts or divisions, which were seven *thengu* or cocoanut lands, seven Madurainadu, seven mun-pálai or front sandy area, seven pin-pálai or back sandy tracts, seven kuntram or hilly villages, seven kunakárai or eastern littoral hamlets, and seven kurum-panai or small palmyra districts, besides Kumari, Kollam etc. During this inundation Lanka or Ceylon was cut off, and the rivers Pahruli or Pala-thuli* and Kumari, and Mount Kumari disappeared. The Pandyan Capital, *Kavátapuram* or Mutthur or the port

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* Perum-Kathai, Canto Unjai, XXXVI, 235: " குமரித்தீர்த்த மரீஇய வேட்கையில் ". Pura Nanurru 9: "முந்நீர் விழவி னெடியோ னன்னீர்ப் பஃறுளி மணலினும் பலவே ". Silap. XI, 18-20: " பஃறுளி யாற்றுடன் பன்மலையடுக்கத்துக் குமரிக்கோடுங் கொடுங்கடல் கொள்ள ".

noted for its pearl fishery, shared the same fate in the third deluge. When the second dispersion took place, the royal residence was fixed at Manalur or Manaliyur, near the Modern City of Madura, where it was shifted later on and the course of the Vai(g)ai changed. The people of this lost region fled for life as before in all directions either in crafts or on foot. Those that escaped in crafts went along the African shores as far as the remote Erin while those that took the land route occupied what is now known as North India, one branch going to the west and traversing Baluchistan, Afghanistan, Persia, Arabia, Turkistan, Mesopotamia, and the Southern sea board of Europe, another branch going north as far as the north Arctic shores and traversing the northern half of Europe, and a third branch spreading to the east, and traversing Assam, Burma, and the adjacent countries, as far as China. Traces of this wide dispersion are found in Palestine, Egypt, Italy, Scandinavia and in the far-off Erin in the names of places, with the suffix *ur*, in the modes of life pursued, in the resemblances of the

Tamilian myths to those of Greece and to the northern sagas etc. Later on, Tamilaham was delimited to the region between Tiruppathi (Venkatam) and the Kumari sea.

"நெடியோன் குன்றமுந் தொடியோள் பௌவமும்"

(The hill of Tirumal and the bangled Kumari or Virgin Goddess).

This tract covered the three Ancient Tamil Kingdoms of Pandya, Chola and Chera (including Thondai and Kongu) and the territories of their auxiliary chieftains. The submergence of Puhar or Kaviri-pum-pattinam in the Mayavaram Taluk is an instance of the devouring of the land by the sea, and in comparatively recent times Sadras or Mahabalipuram is another instance in point.

The Tamil land was bifurcated into Sen (classical) Tamil and Kodum (vulgar) Tamil land. The former consisted of thirteen provinces in the golden age where pure Tamil was spoken and written, while the latter referred to the divisons around where dialects, called Prakrit or Natural, which afterwards differentiated themselves into Vadugu, Karunatam and Malayalam, were in vogue. Madura was

the centre for pure Tamil. The thirteen divisions of Sen Tamil land proper had Vai(g)ai on the south, the river Marutham on the north, Karuvur on the west and Maruvur on the east, and were then (south) Pandi, Pongar, Oli, Kuttam, Kudam, Pantri (pig), Karká, Seetham (cold), Púli, Malaya, Aruvá, and North Aruvá. The lands adjacent to these were Singala, Palam divu, (old island), Kollam, Kúdam, Tuluva, Kudka, Karunata, Vaduku and Telugu.*

In its widest sense Tamilaham at present lies all the world over, wherever the enterprising Tamils have found their home.†

The name Dravida, a modification of *Tiru(v)idam*, a land of shrines, was applied to Tamilaham by immigrants for some geographical reason or other, and has nothing to do with the word Tamil or the Tamilar, as some oriental scholars have fondly imagined.

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* *Vide* Tolkappiam, Sol, Sutras 398, 400 commentaries by Nachinarkiniar and Senavarayar.

† Wherever money is to be made, wherever a more apathetic or a more aristocratic people is willing to be pushed aside, thither swarm the Tamils, the Greeks or Scots of the East; the least superstitious and the most enterprising and persevering race of Hindus.

—*Bishop Caldwell*.

A look at the sketch maps (I-II) will show how, according to the Puranic account, the different parts of the Eastern hemisphere were named in the pre-and post-diluvian periods, and it is not hard to find out in these days what their corresponding names are. In the pre-diluvian times, long before the formation or establishment of the Pandyan Kingdom in the South, different parts bore the following names, starting from the southern ocean and proceeding upward towards the northern hills.

1. Palai vanam, or the Sandy Desert.
2. Soma Puram.
3. Vira Mahendra Puram.
4. Mathurai Nadu.
5. Kapvada or Yema Puram.
6. Ilankai, or water-surrounded country.
7. Vanda Nadu.
8. Thonda Nadu,
9. Thiri Kanda Nadu (Vindhya Mt.)
10. Ganga Nadu (Imaya Malai).

On the Eastern side there were (proceeding from the south upwards.)

1. Pathumapuram.
2. Imaya Puram.

3. Swetha Puram,
4. Sumatthirái } (West) and Pánda-
   Andaman } ram (East).
5. Si Anga Nadu.

On the Western side there were, proceeding as before from the south upwards,

1. Vama Puram.
2. Milecha Nadu.
3. Ellar Ghiria Puri.
4. Dẅara Puri.
5. Kantharva Desam.

In the farther west, the countries were named,

1. Palai or the Sandy Desert.
2. Avunar Puram (W) and Nila Puram (E)

According to the sketch map No. II, it will be seen that Ilankai, now called Ceylon, has become an island, that the tracts named 1, 2, 3, 4, 5 in the first list are submerged, that the tracts (1 and 2) correspond to Australia, that 3 and 4 are islands, that 5 is named Siam etc. Milecha Nadu seems to correspond to Madagascar, or the Mauritius; Avuna Puram and Níla Nadu form parts of the East Coast of Africa. I have given these geographical details for what they are worth and hope that

scholars endowed with the great talents of patience and perseverance or interested in matters prehistoric will sift out the grains of truth and reconstruct the ancient geography of our country with their help.

The great obstacles to the right understanding of the antiquity of the Tamil land are the absence or paucity of records of the ancient Tamilaham, the earlier European touch with Aryan or Sanskrit literature in Northern India, the East Aryan's attachment to it, the East Aryan or metamorphosed Tamilians' spiritual predominance in the Southern peninsula under peculiarly favourable historical circumstances, the proselytising zeal of the travelled Tamilian unconscious of his ancestry, the fallen condition of the Tamil country and its monarchs after the golden age or during the dark ages, the repugnance of the self-styled Brahmin of the south towards Tamil, his mother tongue, the extraordinary influence of Aryam as the language of the royal spiritual guides on the Tamil people and their language and literature akin, in some respects, to that of English as the language of the rulers, and last but not least,

the belatedness and slowness and fewness of European researchers under the direction of Prof. Max Muller in the Golconda of Tamil literature, religious, ethical and philosophical.

II

"Great as the effect has been of the wonderful discoveries of modern science, there remains one which has had the greatest effect of all in changing the whole current of modern thought, *viz*., the discovery of the enormous antiquity of man upon earth, and his slow progress upwards from the rudest savagery to intelligence, morality and civilisation............It has been long known that a *stone* period preceded the use of *metals*. Flint arrow-heads, stone axes, knives, and chisels, rude pottery, and other human remains lie scattered almost everywhere, on or near the existing surface, and are found in the sepulchral mounds and monuments which abound in all countries until they are destroyed by the progress of agriculture.... *Historical record was not supposed to extend beyond the 4,000 or 5,000 years assigned to it by Bible chronology*, and it was thought

that this might be sufficient to account for all the changes which had occurred since man first became an inhabitant of the earth............The fact became apparent that the duration of human life on the earth must be measured by periods of *tens, if not of hundreds of thousands of years*........ (Since 1884) the number of stone and other implements worked by man, deposited in museums, is already counted by tens of thousands, and they have been found from Western Europe to Tibet ; in Africa, and Central Australia ; in fact, wherever they have been looked for, except in northern countries which were buried under ice during the Glacial period.........Perchance the area of the parting of the ways between the ape-like man and the man-like ape as the lateral descendants of a pithecoid (ape) ancestor is in some *Indo-African land which has long been covered by the sea*, and *from which, in the warm climates of inter-glacial periods*, when a temperate flora grew in northern latitudes, the *earliest human beings spread themselves over the then habitable globe, migrating by way of Africa into Europe and by way of both Europe and Asia* into *America, while the*

ancient land-extensions led him dry-footed, to Australia............As history verified by the Babylonian monuments extends over a period of, say, 9,000 years, this is equivalent to saying that such a period can only be *a very small part of the total time* which has elapsed since man became an inhabitant of the earth."—(Samuel Laing, *Antiquity of Man*).

"Southern India was once only the eastern half of the extensive continent that stretched from Africa to India, and at the time of the dispersion and migration of man from the original home, the Indian Peninsula did not cease to have connection by land with Madagascar to the west and with the Malay Islands to the east........Not only at the time of the earliest dispersion of man but also in later palæolithic times India was not connected with the other parts of Asia to the north-west as the north-west frontier of India was on the coast of the flooded sea of Central Asia ....The earliest immigrants did not proceed far to the north as Peninsular India was *then not completely united* with Nothern India........Utterly dissimilar as the Dravidians are to all the tribes of

northern countries, there is no justification to say that they do not belong wholly to the South *where they are and where they have been for countless generations*........The whole of Lower Bengal was once within the range of Dravidian infiuence....... Even previous to the time of Buddha, the Dravidians of Bengal conquered the country of Annam and gave the name 'Bong-Long' to their new colony in the East. The descendants of Lak-lum of Bengal reigned in Annam for a long time from the seventh century B.C. to 258 B.C. (Colonel Gerini's Researches on Ptolemy's Geography). The cumulative effect of the whole evidence is in support of the proposition that the autochthonous Dravidians *did not and do not differ ethnically from the Aryans who are supposed by some to be newcomers in India in the historic times*......The Dravidians were not much inferior to the Aryans in the remote past either in physical appearance or in mental powers........If we accept it provisionally (perhaps there is no escape from the conclusion) that the Dravidians have been autochthonous in Southern India, the question naturally arises that, when, in later palæolethic times, fresh

hordes of new people came into the Indian Peninsula, what did the previously settled Dravidians do? We know that by that time *the gulf between the Northern and Southern India was bridged over*, and *a very extensive continent, as it were, invited the people of the South to move onwards.* If this fresh field, richer in fertility, had not been accessible to the Dravidians, they would have merely extirpated the new-comers in their struggle for existence. We cannot imagine that what was most natural was not done by the people of the South."—(B. C. Mazumdar, The Modern Review, July 1912).

"The earliest mention of *Kadal-kollal* is to be found in Nakkirar's commentary on Irayanar's Ahapporul. Others like Nachinarkiniar and Adyark-kunallar (in his commentary on Silap-pathikaram) have merely copied that mention. The existence of the three Sanghas, of which (Nakkirar) Nilakanda-nar makes the first mention, cannot be regarded as a proven fact without irrebut-table archaeological or historical authen-tication. Seshagiri Sastri points out at great length that the Sanghas were the

outcome of the pretty imagination of the Medieval Tamil *literati,* and proves that the only genuine Sangha that assembled at Madura was in 470 A.C. and that, under Jain auspices.......In the uncertainty which surrounds Nachinarkiniar's statements we may, for the present, leave the discussion of *Ooli* (ஊழி) alone, be it the result of a sudden tidal bore or other maritime phenomenon. The records of the Geological Survey of India do not help us in fixing the exact times of any of the epochal erosions, submergences, upheavals or the like; palæontological or stratigraphical evidence can only give us approximations of *periods, ages,* and horizons, and not actual centuries or years. It has almost been a besetting fashion with ancient Sanskrit works to refer to pralayas, but scholars have rightly treated it as of no value for purposes of definite chronological undertaking"—(Siddhanta Dipika Vol. XI, No. 2, pp 88-9).

"He (Mr. V. G. S. Sastri) practically accepts the story dear to some Tamilians that, in ancient times, land extended south of Cape Comorin for some 7,000 miles (!) which was divided into 49 Tamil countries.

In this land were South Madura and other places where Tamil flourished. The country, now submerged by the Indian ocean, was the cradle of the human race, and its language was Tamil (!) Haeckel is quoted as authority for this opinion. *All this is a sore tax on one's power of belief*"—(C. H. Monahan, C.C.M., Vol. XXI, p. 31).

"Peninsular India or the Deccan (literally the country to the south) is geologically distinct from the Indo-Gangetic plain and Himalaya. *It is the remains of a former continent which stretched continuously to Africa in the space now occupied by the Indian Ocean.* The rocks of which it is formed are among the oldest in the world and show no traces of having ever been submerged. In many parts they are overlaid by a sheet of black *trap* rock or basalt, which once flowed over them as molten lava. In the Deccan we are therefore in the first days of the world; we see land substantially as it existed before the beginnings of life........... The Indo-Gangetic plain stretches without a break from the Indus on the west to the delta of the Ganges on the east, a distance of twelve hundred miles. When the world

was still in the making and *before the elevation of the Himalayas, the space now occupied by the plain was a sea.* The southern shore of this sea was what is now Peninsular India. With *the rise of the Himalaya,* the *sea disappeared* and the rivers draining the Himalaya flowed into the depression bringing with them the silt which is now the soil of the plain "—(Sir T. W. Holderness, K.C.S. *Peoples and Problems of India,* Chap. I, p. 23.)

"If we can forget for a while our prejudice against the word 'aborigenes', and if we can believe in the tradition of there having been a vast continent south of Cape Comorin, whence all humanity and civilisation flowed east and west and north, then there can be nothing strange in our regarding the Tamilians as the remnants of a pre-diluvian race. Even the existing works in Tamil *faintly* speak of three separate deluges which completely swamped the extreme Southern shore and carried off with it all its literary treasures of ages. And it stands to reason why, in South India, unlike in ancient Chaldea and Babylon, none of the old records of the pre-historic civilisation are absolutely not

forthcoming. The palm leaf, the earliest material and the most *fragile* one which the Tamilians had, must also account for it. However, this theory *stands on no historical or scientific footing*".—Prof. P. Sundaram Pillai, M.A.

"In the absence of any connected account of the ancient geography of the country by Tamil authors, I have had to make my own researches with the help of the information available in the Periplus and in the works of Pliny and Ptolemy. There were four *nadus* or provinces bordering on the Arabian Sea in the following order, from north to south: Pooli, Kudam, Kuttam, and Ven (sandy tract, western land, the land of lakes, bamboo land respectively). East of Kudam was *Karki*, or the rocky region. The five nadus formed the Chera Kingdom, the capital of which was Vanchi or Karur (Tirukkarur) now in ruins and three miles from Kotthai-mangalam.

"The eastern coast extending from Cape Cumari was inhabited by a tribe called Parathavar who subsisted by fishing. Korkai, the chief town in the country of Parathavars, was the seat of the pearl fishery and the population of the town

consisted mostly of pearl divers and chank-cutters. The sea between Lanka and the Pandyan coast was known as Arkali, which Ptolemy calls the Orgalic Gulf.

" North of the Pandyan Kingdom lay the country of Vettuvar or Vedar, which was also known as *Pantri-nadu* or the *land of pigs*; the capital of this province was Nagai or Nagapattinam.

" Beyond Pantri Nadu was *Punal-nadu*, the land of floods, or the Chola Kingdom. The Chola capital was Uraiyoor on the southern bank of the Kaveri. It was strongly fortified with a wall and ditch and a jungle of thorny trees surrounding the ditch. We have a full description of this town in the poems of Chilappathikaram and Pattinappalai. It was also known as *Pukar or Kakanthi*. The latter name is said to have been given to Kavirippattinam, because it was once ruled by a prince called Kakanthan.

" North of the Punal Nadu was *Aruva nadu*, and beyond the latter *Aruva Vadathalai* or North Aruva. The two provinces, Aruva and North Aruva, were together known as *Mavilankai* or the great Lanka....

The capital of this province was Kacchi, the modern Kanchipuram....The whole of this country was inhabited by the Aruvalar, a nomadic tribe, who were also called Kurumbar. It was the Chola king, Karikal the Great, who first settled these wandering tribes and divided their country into twenty-four kottams or districts and parcelled it out to families of the Vellala tribe........The northern limit of Tamilaham on the east coast was at Verkadu, now known as Palaverkadu or Pulicat. Beyond this was the country of the *Vadukas* who spoke a language called Vadugu....In the interior below the ghats Venkadam, or the modern Tirupati, was the northern limit of the Tamil land.

"North-west of Punal Nadu and west of Aruva Nadu was *Maladu* or Malaiyaman Nadu, ruled by a chief Malaiyaman or mountain chief, a feudatory of the Chola king, with Koval as capital on the banks of the river Pennai. This town is now called Thirukkoilur........

"West of Maladu was *Seetha* nadu or the cold region, which evidently included the northern half of the modern Coimbatore district and the southern portion of

the Nilgiri district....Tamil poets allude to Kundur Kurram in the Chera kingdom, and Milalai Kurram in that of the Chola, from which it will be seen that the Chera, Chola and Pandyan dominions were also divided into kurrams or districts" (*Tamils 1800 Years Ago*).

CHAPTER II.

TAMILS INDIGENOUS.

I

The Tamils or Tamilar were the sons of Tamilaham itself. They were indigenous. When one deluge after another overcame Tamilaham, when the Tamils dispersed in different directions to save their lives, and when the sea beyond the Vindhyas became dry and there was land to traverse as far as the Himalayas which had recently emerged, the Tamil emigrants passed over the jungles and sandy deserts and found their abodes in North India. Afterwards, bands of them easily moved westward and eastward with no river or pass to cross as the Indus, the Ganges and the Irawadi had then been in the womb of

the Himalayas. The bands that marched westward found their homes in Mesopotamia, Palestine, Egypt and in European countries or went straight up to the arctic regions and along the arctic shores to Scandinavia through Russia. The excavations made in Egypt in quite recent times point to the burial of a Tamilian stalwart and hero, Thuthan-Kaman, or Ambassador Kaman in the land of the Nile. The existence of Tamil colonies in Palestine has been demonstrated by an indefatigable researcher of the Holy Bible who has pointed out the close resemblances that exist between the Hebrews and Tamils in the modes of their daily life and worship. He has shown that Jesus Christ, son of Achar or Achari or carpenter, was, to all intents and purposes, a Tamilian. There are traces of the Tamilian occupation on the banks of the Tiber, the Danube, and the Thames, in the megalithic age. In an article 'Is England a Saivite country ?' by T.S.J.S. contributed to the Siddhanta Dipika from London in March 1912, he writes : " Passing through the churches and cathedrals of London and meditating on the many semblances and traces of Saivaism

that present before me in every nook and corner of England, it is impossible to think of England as anything else except a Saivite country." Further, he calls our attention to 'sweta dwipa' or 'Albion', the white island, and 'Sveta Samudra', the white Sea, Breta, in ancient Puranic literature, as the origin of 'Britain', and the 'Thamasa' or the Thames. Besides these, he mentions that he sees real Saiva symbols *i.e.*, the lingas even in St. Paul's Cathedral, the most sacred place of worship in England. The resemblances between the Tamilian mythology and the Greek myths, and the Scandian Sagas are being worked out in detail by a retired Tahsildar on the banks of the Tamravarni. In a series of papers contributed to the Madras Christian College Magazine, Mr. Ramakrishna has demonstrated the affinity between the Tamilian and the Scot. The existence of a similar affinity between the pre-historic Tamilian and the Irishman is being traced by an intelligent sojourner in Dublin. Time will prove these affinities and resemblances and thereby demonstrate the hoary pre-historic antiquity of Tamilaham and the culture and civilization of the undaunted Tamilian æons ago.

After intervals of centuries some of the bands that had long mixed with other races in the countries occupied by them returned homeward on account of the unsuitability of the soil and climate. Dr. Chatterjee has, "The Dravidians (Tamils) look like being a Mediterranean people coming out of Crete and passing through Asia Minor and Mesopotamia, where they were in close touch with the Sumerians and the Elamites......Then they came into Sindh, whence they spread into the interior of India." This passage only confirms the view of the modified (metamorphosed) Tamilian returning from the shores of the Mediterranean through Asia Minor. Unable to bear the oppressive cold of the north arctic regions, bands of Tamilians retreated southward to Central Asia and Tibet and slowly entered India or the Bharatha land crossing the Indus or the passes in the snow-clad and sanctified mountains. What G. Tilak has said about the arctic home of the Veda-makers applies *pari passu* to the Tamilian emigrants. The arctic sojourners sadly needed fire and warmth and became fire-worshippers. Thoroughly transformed in the lapse of

centuries, they bore new names and faces and were different in manners and habits so that they were looked down upon as foreign foes when they attempted to get home. If these returners from the west called themselves Aryans, those from the east were known as Kol-arians, Mongolians etc. These metamorphosed Tamilians found their access to their original home after a deal of fighting with their highly civilised kinsmen who had forts and fortifications. The westerners named the land of their re-occupation Aryavarta and swarmed there in large numbers, whereas the easterners occupied lower Bengal and called it Kali-kotta. It took centuries before they inter-mingled. The increasing swarms needed more space and food, and colonies of them crossed the jungles, forests and deserts between North India and the Southern peninsula. One such colony was led by the Sage Agastya, and its southward march came to be poetically represented as the Overthrow or Suppression of the Vindhyas by that sage. The colonisers called themselves or were called vadaman (northerners) as distinguished from the southerners, who were indigenous.

The stay-at-home Tamils, despite their vicissitudes, had made progress in culture and civilisation, and, when their remote kindred whom they called mlecchas or wild uncivilised men sought their hospitality, their doors were thrown open to them, and both lived peaceably and happily together for centuries.

That the Tamils were natives of the equatorial regions is borne ample testimony to by the Tamil classics of the golden age. The ancient Tamil bards, proud of their own country and of the achievements of their kings and patrons, indulged in graphic descriptions in their poems of the vertical,[1] blazing [2]sun, of the huge spreading trees peculiar to their land as sandal, teak, vengai (neem), and kongu[3], of the elephant, tiger and yali noted for their huge bulk or ferocity[4], of the gay plumage of the peacock and parrot[5], of bright flowers of varied colours used as war badges[6] and of the *thinai* and *varahu*[7] (millet and a variety of it) grown nowhere else than in

(1) Kali 108-112, (2) Puram 3, 43. (3) Puram St. 3, 58; Kali, St. 30, 41 et seq; Ayinkurunurru St. 189, 219, (4) Puram St. 152 Kali 38, 43-6; 42, 40, (5) Kali 37, 108; Puram 13, 50; Ayankuru 260, 281, 290. (6) Tolkappiam, Pura. Thinnai-Iyal; and Pura Porul Vemba malai. (7) Puram 28, 34, 197, 215, 392; Aynkuru 207, 260, 262, 263, 469,; Kali 37, 39.

the Tamil country. Their verses express their fondness for the cool shade of the banyan against the scorching heat or the burning sun, and hardly a line is come across in classical poems describing snow or ice. The Tamils speak of the pleasure derived from the mind having *cooled*, and not of the warmth of affection which the men of cold regions highly praise.

A word about the *pancha-dravidas* or the Five Tamils, to wit, the Tamils proper, the Andhras, the Karnatakas, the Maharastras and the Gurjaras. The Andhras and the Karnatakas were near neighbours and kinsmen to the Tamils while the Maharastras and the Gurjaras were Aryanised Tamils who had in their homeward march settled in western India.

II

As regards the original home of the Tamils or Tamilians, various theories have been proposed, of which but four claim respectable parentage and deserve consideration.

The *Scythian Theory*, ably expounded by Dr. Caldwell, has neither a philological nor an ethnological basis. The learned

Bishop has, on a comparison of the grammars (the cerebral letters in chief) and vocabularies of the Scythian and Tamilian languages rushed to the conclusion of a relationship between them. That the non-Aryan immigrants into India through the north-western passes had a Central Asian Home with the Aryans and were driven to the south by the later Aryan invaders of India was the first and oldest theory that had a host of western supporters. Recent investigations go to prove that there are marked mental and physical differences between the two races and that the Tamilians are more of the Caucasian or Indo-European type than of any other. Reinhold Rost, quoting Macleane, says that the classification of the Tamilians as Twin-Scythians is 'rejected by all the leading ethnologists'. Prof. Julien Vinson condemns the theory as an "absurd and inadmissible hypothesis." Mr. C. E. Gover examines the list of Dravidian words furnished by the revered author of the Comparative Dravidian Grammar to be of Scythic origin and says that every word in the list is distinctly Aryan, as shown in Fick's Indo-Germanochen Grundsprache, and

adds that the Tamilians "are deserving of and entitled to the honour of omission from the Turanian family." The truth of this observation becomes self-evident when the Turanians who, according to Mr. Farrar, are for the most part a people without a literature and without a history" are placed side by side with the Tamils who owned fortifications; had an organized political administration, built grand temples for divine worship, knew agriculture, cultivated astronomy, practised the arts of metallic work, weaving and dying and possessed a language remarkable for its polish, force and brevity of expression and a literature characterized by its devotional songs as well as by its philosophical and ethical wisdom.

The next theory worthy of consideration is the *Mongol*-Tibetan, whose sponsor is Mr. Kanagasabai Pillai, and whose putative parents are Mr. Fergusson, Sir W. W. Hunter and Mr. Marshman. This theory too is condemned by Ethnology and lacks philological support. That the Mongolian blood runs in the veins of the Tamilians is said to be due to the domiciled Mongols in Bengal, the flat-nosed squatters

wrongly identified with the amiable Yakshas, who had come through the north-eastern Himalayan passes as invaders of South India at different times by the sea from the once famous port of Tamlitti. Our modern ethnologists have shown that the Tamilians are of the Caucasian type in feature, form, contour and characteristics. Mr. Marshman, in his History of India, merely refers to the help rendered by the Chinese to the men of India. Mr. Fergusson of Indian architectural fame points out the resemblance between the Mewars of Nepaul and the Nairs of Malabar in respect of their architecture and sociology, but does not hazard any Ethnic theory. Speaking of the Tibeto-Burman tribes, Sir W. W. Hunter says, "They had dwelt in Central Asia side by side with the forefathers of the Mongolians and the Chinese." The philological support for the theory rests on quicksands. The occurrence of the letters ழ, ஞ, ங, in the Tamil and Tibeto-Mongolian languages, the euphonic resemblance between Tamil and Tamlitti, and the likeness of clan names (*e. g.* Kerala 'Vanavar' and the Chinese 'celestials')—these are relied on for establishing a

Tibeto-Mongolian kinship for the Tamils. If ழ will drive Tamil off its Indian home, whither will English fly for keeping its *Z*? ஞ and ங occur in Sanskrit and yet no philologer has made bold to come forward with an Aryan-Mongol theory! As regards the euphonic likeness in question, it should be borne in mind that an etymology based merely on sound is always unsound. Among the ancient Chera kings were reputed Tamil authors, none of whom have even remotely hinted such a kinship in their works. It is at present an inexplicable social phenomenon that the matriarchy of the Nairs has no trace of it among the highly polished and refined" Tamilians in spite of their contiguous existence for centuries together. It only leads us to infer that the Nairs must have been the waifs of some alien people that had drifted into the Western Coast of India and that had nothing to do with the inhabitants of Tamilaham.

The third is the new-fangled theory of *Elamite* origin for the Tamils expounded in the ably conducted monthly called the *Siddhanta Dipika* under the heading of "The Admixture of the Aryans and

Tamilians". According to it, India was originally occupied by two batches of Elamite invaders, one taking the sea route by the Persian Gulf and settling on the West Coast of India, and the other choosing the land-route through the Bolan pass and occupying North India. The theory is based on the puranic myths of the deluge and the Ark common to India and Elam, on the so-called "philological and sematological identity of words" in Tamil and Accadian tongues, and on the fancied oneness of the Sanskrit *Elavirtam* in Mount Meru, *Elmond* of the Bible and *Elam*. It makes Manu a Chaldean viking, and Bharata an Elamite chief. It makes the Aryans a later off-shoot of the Tamilian or 'Elamite' race, and the Aryan civilisation as a mere outgrowth on the Tamilian! All these statements savour of the "Macedon-Monmouth" analogy and are the offspring of Christian zeal and earnestness carried to an extreme. They find no support or confirmation in any of the Tamilian classics. The theory is after all an ingenious variant of that of the Central Asian Home, and gives the Tamilians a Mesopotamian abode in the hoary

past. Mr. V. J. Tamby Pillai falls in with his friend, and buttresses his friend's hypothesis with reference to the building structure, domestic as well as sacred (Saivite temples) in Madura and Egypt or Jerusalem, to the lunar and solar dynasties found in Egypt and India, to the images of karampasu (rishaba) in the temples of Nineveh and South India, and to the supposed indentity of Siva (Chiva) and Javeh of Chaldea. The buttresses, cracked as most of them are, serve no purpose inasmuch as the whole building is raised on the shifting quicksands of fancied likenesses and imaginary myths.

4. The Indo-African-Austral origin of the Tamils has its supporters in Mr. Crooks, Mr. Keane, and Mr. Morris, who worked up the fluid suggestion of Mr. Macleane's in the Manual of the Administration of the Madras Presidency, that "If the Tamilians had moved from outside India at all, it may more reasonably be conjectured that they came from the South or East." Geological research has shown that the Indian ocean was once a continent and that the submerged continent, sometimes called Lemuria, touched China,

Africa, Australia and Comorin on its four sides. This fact will only argue the vast extent of the ancient Tamilian country and account for certain linguistic and other likenesses now observed by such Western scholars as Mr. Curzon and Prof. Simon in India, Africa, Australia, and elsewhere. It cannot help to dogmatise that the Tamils came from any of these now far-off continents and settled in South India. The truth may rather lie the other way.

5. Having briefly referred to the four current theories propounded by the Scholars of the West and the East about the Original home of the Tamilians being somewhere else than in India, and having pointed out how all of them have run more or less in one groove and turned on one fixed idea of a foreign home, I turn to what I propose to call the *Indigenous* theory and shall discuss it at some length. According to this theory, the Tamils were not aliens, but are the " Indigene ", whom no Æneas of the Eastern Aryans could either vanquish or dislodge. The peopling of Tamilaham with this chosen tribe transcends all history, all legends within the

memory of man. The first Aryan stranger, who swam south across the trackless jungles, was dazzled with the splendour of the Royal Pandyan Courts, and he was not too proud to seek shelter in the hospitable Tamil land that smiled to a sunny clime. History finds the Tamils in their present abode long before the Romans conquered Egypt or Christ was born in Bethlehem, before Porus met the Greek or Darius lost his crown; before Plato wrote his Dialogues and Solomon made his songs. In short, the Tamil people believe (and tradition supports their belief) that from the start of their existence they lived and thrived in the land watered by the Palar on the North and the sea-swallowed Pahruli on the South.—(*S. S. Bharathi*).

The Tamil people, according to Tolkappiam and usage, fall into three classes: *thalai*, *thinai*, and *tholil* makkal.

Thalai.

1. Anthanar
2. Arasar
3. Vanikar.
4. Vellalar.

Thinai.

1. Kurinchi—Kuravar.
2. Mullai—Ayar, Idaiyar.

3. Marutham—Ulavar.
4. Palai—Vedár, Maravar, Eyinar.
5. Neithal—Parathar, Nulaiyár.

Tholil—A.

Prohitar	Sanar.
Pallar	Sakkilyar.
Paraiyar	Pulayar.

Tholil—B.

Kammiar.

(*a*) Iron	(*e*) Stone.
(*b*) Gold and silver	(*f*) Clay.
(*c*) Other metals	(*g*) Oil mill.
(*d*) Wood	(*h*) Loom.

1. Arivar or sages.
2. Ulavar or tillers.
3. Idaiyar, Vedar or shepherds, hunters.
4. Kammiar or artisans.
5. Padayatchiar or armed-men
6. Valayar, Pulayar or fishermen, scavengers.

According to Kanaka Sabai Pillai, the inhabitants of the Peninsular India were, in order of time,

1. *Aborigines* :—Minavar — fishermen, Villavar—bowmen.

2. Nagas—Maravar, Eiynar, Oliyar, Oviyar, Aruvalar, Parathavar.

3. Tamils—Marar, (Pandyan) Thirayar, (Chola) (sea-kings), Vanavar (Chera).

4. Kosar—(Koshans)—Kongu Nadu, repulsed by Thithiyan and Killi.

5. Aryans—defeated by Nedum Chelyan, routed at Vallam by a Chola, and overcome by Senguttuva with the help of Kannar; hated as Mlecchas; peaceful settlers.

The *Classes* based on status were:— 1 Arivar (Sages), 2 Ulavar (farmers), 3 Ayar and Vedduvar (shepherds and hunters), 4 Vanikar (merchants), 5 Padayatchiar (military men), 6 Otrar (spies), 7 Amaichar or Ministers or Magistrates.

CHAPTER III.

TAMIL LANGUAGE AND LITERATURE.

I

Tamil, the language of Tamilaham, is one of the earliest, (if not the earliest), languages of the world. It took its origin in the country itself. It became the

language of the Indian Peninsula and was spoken in different parts of the world. ' The language spoken now at *Kamaschatka*, the north-eastern corner of Asia, is considered to be a dialect of Tamil" (Sir W. W. Hunter). "The language spoken by the Maories in the far-off *New Zealand*, which denotes the utmost southern limits of the 700 kathams of the Tamil land from Cape Comorin, and the languages spoken in the numerous groups of islands between these two boundaries are allied to Tamil." (Indian Antiquary, Vol. X). "The language spoken in *Tuscany in Italy* is a dialect of Tamil." (J. R. A. S.). "It is said that the Chinese has some affinity to it" (T. P. P. 1913)' 'The three classic languages of the world, *viz.*, *Sanskrit*, *Hebrew*, and *Greek*, contain Tamil words in the vocabulary"—(Rhys Davids). As one of the earliest languages, it is natural, not artificial, in spite of the influence of many tongues on it. Its vocabulary has received accessions from poly-lingualism, but its grammar has continued intact in its essentials. Its sounds are the outcome of the natural use of the organs of speech; its letters too represent the natural sound-

evolutions. It is rational, and every rule in it has its *raisson d'etre.* Its alphabet is mystical, and every letter has and is associated with some mystical significance.* No other alphabet has this proud distinction. "எட்டுமொன்றுமிரண்டு மூன்றாயினார்"—St. Appar II, p. 50, 'அ, க, உ—these three He became.' The Eternal Unit (His Self) existing in the knowledge of eight-fold form complete, or possessing eight attributes, added to His Grace, makes two. The eight-qualitied Unit His Grace makes two, 'Ullathu (உ) Kanthali (க) En-kunatthathu, (அ), Avan-Aval-Athu (the three).' St. Thirumular has:

> "ஒன்றவன் தானே, இரண்டவனின்னருள்,
> நின்றனன் மூன்றினுள், நான்குணர்ந்தான், ஐந்து
> வென்றனன், ஆறுவிரித்தனன், ஏழ்உம்பர்ச்
> சென்றவன், தானிருந்தா னுணர்ந் தெட்டே."

Originally the letters were rounded or 'Vatta-eluthu.' In contact with languages whose letter-formations were different, the Tamil letters too underwent slight modifications in form and shape. The letter-formations were adapted to the iron

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* *Vide* Manikka Nayakar's brochure on the Mystical Aspect of the Tamil Alphabet.

stylus and the palmyra leaf. The introduction of printing has given the letters a settled form.

In ancient Muthur, afterwards named Madura, where it was first spoken, Tamil had flourished for a number of centuries. The first literature was a man of Tamilaham or *Ahatthian.** A number of scholars bearing the same name had distinguished themselves in different departments of knowledge. A coterie of Tamil scholars met in that ancient city and not only judged the works of their contemporaries but set examples of their own for Iyal, Isai, and Kutthu (natakam being a species), or grammars on lyrics, music or pan and drama. As a religious people, the Tamil scholars invoked Siva as its president. Millennia afterwards, Mutthur or Kavatapuram or Pearl Town witnessed the second great conclave of men of letters, of which the aryanised Tamil Agasthiar was one and in

*"The Tamil name Agattiyan means a native of Agathy—a small island off the coast of Malabar, $1\frac{1}{8}$ sq. m. in extent and lying about 30 miles north-west of Cavarathy, the most westerly of the Lakkadive group. The language spoken in this island bears a closer resemblance to Tamil than that of the northern islands"—*J. S. C.*

which he made a mark for himself.† When he came south, he mastered the language of the southern country and its literature and compiled a Tamil grammar, called after his name *Ahatthiam* in two parts, elaborate and brief respectively. He is alleged to have had twelve pupils, all of whom wrote *only* grammars on some section or division of Tamil grammar. Tolkappiam, the production of his master

† "Agasthya can be said to be the father of Tamil, as it is asserted traditionally, in one sense only; he was the first probably to introduce a grammatic system founded on a Sanskrit prototype. The ancient Tamil versification is purely Dravidian (Tamilian), and its genius is utterly distinct from that of Sanskrit. The possession of numerous, varied and polished forms of verse, independent of any Sanskrit models, leads one to the inevitable conclusion that the Tamil branch of the Dravidians had a literature of its own before its contact with Sanskrit. Without poetic literature, metres and rules of versification are meaningless. If that literature had come into being only after Agasthya and his disciples had come to the south, it would be a mere imitation of Sanskrit, in form and substance, as it is in Telugu and Canarese.

The age of Agasthya was in reality a new era in the history of Tamil literature. It was then that Sanskrit influences first began to be felt. Northern religions and social institutions were introduced, and the Brahmanical priesthood, and, in its train, the Buddhist, the Nigranthas, the Ajwakas, and other religious sects began to pour upon the South. It was then that grammars modelled on those of the Vedic schools were first propounded by Agasthya and his followers. It was then that literature exclusively Dravidian was replaced by northern traditions and legend. The national literature was slowly modified, its legends transformed, its heroes amalgamated with or lost in the personality of those of the North, and its gods absorbed, with a change of name, into the Aryan pantheon. This process of gradual change was a *fait accompli* before the fifth century A. C."—(*Terra Tamilica*).

pupil, has survived the ravages of time.† Though styled a grammar, it is an encyclopedia of sciences and arts, known to the ancient Tamils, though its author's predilections have introduced elements of Aryam into it or have tinctured the regional classification of the Tamils with the Aryanised Tamilar's caste system, thereby giving supremacy or the first place to priests whom he identified with the Anthanar or the most cultured and well-mannered and sagely leaders or friends and guides of the Tamils. Besides giving prominence to the priests, Tolkappiar ardently courted favour with the monarchs by giving them a rank next to the priestly and lifted the mercantile community to the third rank in the social scale while he pulled down the ever-hospitable Vellalas or land-owners and cultivators to the last rung of the social ladder. The word 'Sudras' for the labouring classes was verily a later invention and innovation, and it

† "According to Nacchinarkiniar, the commentator of this grammar, it was composed before even Veda Vyasa arranged the Vedas into Rig, Yajur, Sama, and Atharvana. It is at any rate anterior to Panini, as there is no reference to his work in 'Tolkappiam', but to 'Aindram', the very first Sanskrit work or grammar like the Tamil 'Agathiyam,' now extinct. In the opinion of the Tamil scholars of the present day, 'Tolkappiyam' is at least 8,000 years old.'—*Terra Tamilica*, p. 68.

occurs nowhere in Tolkappiam, even in the presumably interpolated editions of it, or in the Rik Veda composed and collected later unless the Purusha Sukta Hymn passes for an ancient contribution, which is seriously doubted by critical scholars. Literally, Sudra is one who is in his born state, without education. Till a Brahmin boy has his thread-investiture and is inculcated Gayatri mantra, he is called a Sudra. To apply that term to a literate man of any class or community is manifestly absurd, and bespeaks arrogance and insolence on the part of its user. The ingenious interpretation of it to mean a captive, a slave or a serf's son, in the light of the tradition, legend or purana of the later times, reflects the exclusive pride and wantonness of the commentators. The Pothiya was the head-quarters of the munivar. After the subsidence of the second Pandyan capital, the third concourse of authors and literary judges made modern Madura or Kudal the cynosure of neighbouring eyes. More than five thousand poets of all denominations are said to have met in the three assemblages and sat in judgment on heaps upon heaps

of poetical productions. Their third literary tribunal closed its sessions in the second century A. D. Of the hosts of works turned out during the dozen millennia, very few have survived as wholes and a few anthologies of the rest have come down to us. Thus the palmy days of pure Tamil literature terminated about 1800 years ago. Foreign invasions and religious polemics seriously affected the progress of the Tamil Kingdoms and arrested the advancement of the production of original works in Tamil. Puranas came to be written by the Aryanised Tamils out of the legends and traditions available in Tamil, and, when Aryam had its day, they came much into vogue. The Tamil poets set great store by Aryam † and the epics and puranas written in it, and some of them took great pride in their

† Aryam, or 'vada-moli', the speech of the netamorphosed Northern Tamils, is not identical with Sanskrit; for the latter was the secret language of the priests or the cant or artificial product of the learned few, *samaya skritam*, religion, creation. A similar Esperanto had existed in the 'thenmoli' or the speech of the pure Southern Tamils, and a few philosophical poems were written in Tamil numerals, which could be deciphered only by the small coterie of philosophers who had the key to them. As the cant of the learned few, Sanskrit had no alphabet or script of its own, and it used any tongue as its medium of expression. The literal sense of the word 'Samskrit' as 'all-written' or 'the sum and substance of life's wisdom enshrined in little' confirms this view.

first-hand knowledge of them. After the fall of the Tamilian kingdoms and the inauguration of the *soi-disant* Aryan kings here and there, the priests commanded wide influence over the pure Tamils. Mahabharata, Ramayana, and the puranas in Aryam were rendered into Tamil verse, and poets vied with one another in the closeness of their translation.‡ The purity or chastity of Tamil was gone, nature was relegated to the back-ground, and rhetoric and ornament disfigured Tamil literature. Word-jugglery waxed extremely while sense was quite forgotten. Proficiency in 'Yappadi Vidhai, or in the manipulation of metres was eulogised beyond all measure, and no serious attempt has been made to set back this poetic vandalism. This is

‡ The Puranas are the earliest interpreters of the Veda and Upanishats. Whole passages from the Upanishats are quoted and explained. The principles are illustrated by stories and parables, and the Vedic stories themselves are more elaborated. All these explain the difference between the old and the new, system of worship and thought, bring out fully the difference and distinction between the Supreme Brahman Siva and man, and illustrate the paths to salvation. These stories are the Daksha sacrifice, the churning of the milky ocean, and Tripura Samhara, Durga Puja etc. The Linga Purana specially deals with the birth of the Jyotir Linga. The largest number of Puranas are Saivite, and the oldest of them is the Vayu or Siva-Purana, as pointed out by Wilson. The Chandokya Upanishat traces the wisdom of old from Skanda Sanatkumara, and Skanda Purana accordingly deals with the same subject. The uttara portions of some of the puranas are clearly later interpolations showing the rise of new sects and faiths."—(J. M. N.)

the main characteristic of all Tamil poetry since the days of Kamban.

Tamil poetry consists of sacred songs, epics, didactic, philosophical, and medical poems, besides ballads, odes, lexicons, grammars and poetic messages. Every ancient Tamil poem, couched in language at once epigrammatic, polished, sharp and pointed, is a sweet thought-mosaic, made up of good and beautiful reflections, and has, at bottom, true charity or love, presented in all its intrinsic brightness. Kural is a typical poem. It is in couplets, brief and sententious. It won celebrity even in the sangam age. The Thiruvalluva Malai or the garland of encomiastic verses by the illustrious poets of the last Tamil academy may be perused with profit and pleasure as the critics have presented in their stanzas the different aspects and analyses of the famous classic. One compares it to the lamp dispelling our mental darkness with the oil-can of *dharma*, the wick of *artha* and the ghee of *kama*, words of perfection the flame, and the short metres the lamp-stand. Since its publication, all religion-

ists—Buddhists and Jains, Saivas and Vaishnavas, and Christians to boot, have claimed it as their own. In a short paper on the ethics of Kural, the Rev. Dr. Pope holds that Tiruvalluvar has based his ethics on the grand truths of pathi, pasu, and pasa. The poet is a theist. His God is the First Cause and Lord, Intelligent, residing in the heart of his creation, immaculate, untainted by likes and dislikes, incomparable, beneficent, the source of all dharma, has eight attributes, is the Eternal Truth and the Perfect and Good Being.

Among the religio-philosophical works in Tamil, *Siva Jnana Bodham* in 12 stanzas by St. Meykandan is a masterpiece of metaphysical thought, remarkable for its brevity, depth and comprehensiveness. *Siva Jnana Siddhiar* by St. Arul Nanthi is an elaborate poetic exposition of his master's classic which is a library in itself. And Siva Jnana Swami's voluminous and exhaustive commentary on these gems is a standing monument of his scholarship, logical acumen and critical taste. The contribution of the Jains is noteworthy, and their epics, grammars, lexicons and

moral poems have enriched and swelled the volume of Tamil literature.

Good Tamil prose began with the commentators. The present day printing facilities have added to the quantity of prose literature in Tamil while its quality has gone down very appreciably. In the name of intelligible prose the crime of diffusing ungrammatical Tamil and spoiling the sweetness and euphoniousness of Tamil by writing foreign words phonetically without their being Tamilised is being ruthlessly perpetrated. The attempt to write pure and unmixed Tamil is condemned by those who are unequal to the task as purism.

II

"Even at the time when the Vedic hymns were composed, there must have existed a popular language which already differed widely in its phonetic aspect from the literary dialect. For the Vedic hymns contain *several words of a phonetic type, which can only be explained by borrowings on the part of their composers from popular speech* (achu, auṉi, ulakkai, oosi, kachai, odam, kalam, kaṉakkan, kudi soori thattan, mutthu, etc.)

Like Italian, as compared with Latin, this early popular speech is characterised by the avoidance of conjunct consonants and by fondness for final vowels....The particular form of the popular language which became the sacred idiom of Southern Buddhism is known by the name of *Pali* (Palaya or old?). Its original home is still uncertain .. ...The testimony of the inscriptions is instructive in showing the *gradual encroachment* of Sanskrit on the popular dialects used by the two non-brahminical religions......The non-Aryan languages of the Dekhan, the Dravidian group, including Telugu, Canarese, Malayalam, and Tamil, have not indeed been ousted by Aryan tongues, but they are full of words borrowed from Sanskrit while *their literature is dominated by Sanskrit models.*—(A A. Macdonell).

The agreement between the Tamil tradition told in the commentary on Iraiyanar's *Ahapporul*—that Kapadapuram, the ancient capital of the Pandyan kings, was submerged in the sea during the reign of Muda-tiru-maran — and the conclusions arrived at by such eminent scientists as Professors Hæckel, Topinard, and Huxley—

that a large continent (Lemuria) must have once existed in the Indian ocean—leads us to this belief.....According to Professor Elliot there were many erosions, and the last of them was about 9000 years ago. Even taking the last erosion as the basis of calculation, the Tamil people must have existed 9000 years ago. If they were as old as 9000 years, their language must perforce have been an original and independent language.

Arjuna is said to have married Chitrangada, the daughter of Malaya-dhvaja, King of Pandya. Purananuru celebrates the Great Rice-giver, Athan, a Chera king whose resources were so boundless as to feed the rival forces in the Great War. Scholars are of opinion that this war between the Pandus and Kurus was fought in the 13th century B. C. When one band of Sugriva's forces marched southward in quest of Sita with Hanuman at its head, the three southern principalities were fully organised and prosperous. Valmiki's *Ramayana* testifies to it. King Vijaya, the Ceylon Ruler, (B. C. 503-505) is said to have married a Pandya princess and had a son called Pandu-vamsa-deva....In the 3rd

century B. C. the edicts of Asoka mention the provision of 'remedies for men and remedies for beasts' made in the realms of the Chola and Pandya.

"No other literature has such an ancient history as Tamil, except perhaps, Sanskrit. You may begin with Greece. You may pass to Rome. You may turn to England. You may feel the literature of these countries to be among the noblest the world has produced. Yet, you will find that the literature of Greece may be summed up in a period of about 500 years. The literature of Rome may be summed up in a period of about 700 or 800 years. The literature of England has even a shorter history than that that of the other two countries. It has not a literature of more than 500 years up to the present day. But according to the most modest computation the literature of Tamil land is spread over a field of 2000 years."—(*C. Sri-Kanta.*)

TAMIL LITERATURE.

I. *The Age of Sangam up to A. D.* 100.

Sangam (i)—About B. C. 9890 to 5450.
(ii) ,, ,, 5450 to 1750.
(iii) ,, ,, 1750 to A. D. 100.

The important works of the age are:

(1) Patthu—Pattu or Ten Idylls.
(2) Ettu—thokai or Eight Collections (Anthologies).
(3) Pathi-nen—Kil-kanakku or Eighteen Minor works.
(4) Pathittu—Patthu.

II. *The Age of the Jains and Buddhists up to A. D.* 600.

(i) Pancha Kavyam (Major works)—Chintamani, Silappathikaram, Manimekalai, (Kundalakesi, Valaiyapathl), Perum Kathai.
(ii) Pancha Kavyam (Minor works)—Sulamani, Yasodhara Kavyam, Udayanan Kavyam, Naga Kumara Kavaym, and Nilakesi.
(iii) Grammars, Lexicons.

III. *The Age of Religious Revival up to A. D.* 1000.

(i) Devaram, 2 Tiruvasakam, 4 Nalayira Prabandam.

IV. *The Age of Literary Revival up to A. D.* 1400.

(i) Kamban, Ottakkutthan, Puhalendi, Auvvai, etc.
(ii) Meikanda Sastras, (14 in number).

(iii) Puranas translated.
(iv) Commentators—Ilampurnar, Nachinarkinyar, Senavarayar, Parimel Alahar.

V. *The Age of the Monasteries up to A. D.* 1700.

(i) Pandara Sastras—by 4 Desikars—Ambalavanar, Dakshina Murthi, Swaminathar, Karur Velappar—sixteen in number.
(ii) St. Pavanandhi, etc., Athivirarama Pandyan.
(iii) Arunaghiri, Tayumanar, Pattinathar.
(iv) Villi—Bharathan.
(v) Sivajnana Swamigal.
(vi) Mahomedan Poets.

VI. *The Age of Western* (*European*) *Culture up to A. D.* 1926.

(i) Beschi (Viramamuni), 2 Rhenuis, 3 Dr. Pope and Bower, 4 Dr. Caldwell, 5 Dr. Winslow and Rottler, 6 Prof. Sundaram Pillai, 7 Munsif Vedanayakam Pillai, 8 Pandit Krishna Pillai, 9 Maha Vidhwan Minakshi Sundram Pillai, 10 V. G. Surianarayana Sastri, 11 Pandit (Maha Maho

Upadhiyayar) Swaminatha Aiyer, 12 Rao Sahib V. P. Subramania Mudaiar.

"There is little doubt that the Dravidian languages are incomparably older in point of time than the Sanskrit. It is not an unreasonable supposition that they once occupied the whole of Hindustan"—Manual of Administration of the Madras Presidency, Vol. I p. 43.

"It (Tamil) stands alone without any predecessor. In origin it must be long anterior to the Sanskrit...Human remains and traces have been found on the East Coast of an age which is indeterminate but quite beyond the ordinary calculations of history....The local traditions of the oldest portion of Chera mandalam or South Travancore make the Dravidian dynasty of that country 'coeval with the origin of the world....As far as present evidence goes, however, they are indigenous to India and perhaps indigenous to Southern India'. Tamil was, therefore, the most primitive language of India."—Manual of Standing Information for the Madras Presidency.

"A Purana has five characteristic topics. These are (1) creation or cosmo-

gony, (2) its successive dissolutions and renovations, (3) the genealogy of gods and patriarchs, (4) the reigns of the great patriarchs known as *Manus*, and the ages of the world called *Manvantaras*, and (5) the history of the ancient heaven-born dynasties of kings including the solar and lunar races. But these original works have perished and have been superseded by later Puranas, written in the party spirit of Vishnu and Siva sects ; and theological and philosophical doctrines, ritual and ascetic precepts and legends, recommending particular forms of worship have been substituted for the old narratives. They are said to be eighteen Maha Puranas and as many Upa Puranas. Later developments of the Upa Puranas or Sectarian Puranas, the ritual element in which seems to have thrust into the background the epic character, are the Tantras, consisting of the sacred writings of the worshippers or forms of female energy or Sakti....Most of the Tamil Puranas are free translations from the Sanskrit. These have added to the mental comfort of the people from remote times."

CHAPTER IV.

TAMIL RELIGION.

I

Religion was and is the soul of the Tamilian's daily life. It is one of its fundamentals. Ages prior to the emergence of the Himalayas, the Mahendram Mount in the Kumari Nadu, now under the ocean, was the seat of the Tamil sages, and it was there that the Tamil Marais were divinely bestowed on four of them. They dealt with aram, porul, inbam, and vidu, or virtue, wealth, pleasure and bliss. They were, therefore, four in number and designated nan-marai. To distinguish them from the later scriptures in Aryam, they were characterised as '*pandaya* nan-marai' or the four most ancient holy books. Owing to a succession of deluges and cyclic changes, the manuscripts of the marais were lost while their teachings were remembered and preserved in practice by the Tamils that had scampered northward for the safety of their lives. They continued to be orally transmitted from generation to generation till religious en-

thusiasm prevailed and came to be encouraged by political tranquillity and peace. Scintillations of the marais are seen in the devara hymns of the saivite saints and in the psalms of the Alwars. The religious philosophy or the divine science of the Tamils is contained in the God's Word, called in later times *Ahamas*. *Kadaipidi* or the Siddhanta system, the choicest product of the Tamilian intellect, was evolved out of the Divine Word.

"The Tamils were one of the foremost nations to worship one Supreme Deity (Siva)". "They were in Southern India enjoying a high state of civilisation all peculiarly their own, when the Aryans entered India..." (K. V. R.). "Ravana the Great and the invincible Vali in fair open fight were *great devotees of Siva*—Siva Bhaktas". So also was Rama, who after the destruction of Lanka by Hanuman, worshipped Iswara along with Janaki, his wife, (who was the daughter of an agricultural potentate and a devotee of Siva) at the old Ravana shrine of Ramesvaram.

The Tamils believed in God, in one Supreme Being. They called their God

Siva, the ubiquitous, omnipresent, or universal, as in *Sivanuthal* or porunthuthal, or immanent in everything, or *mal*, the great, the mighty, without distinction. The Tamilian God was symbolised by a tall pillar of wood or stone for the comprehension of the masses whose imagination was struck by anything unusually tall or huge. This pillar stood under some spreading tree where the worshippers assembled. The cultured Tamilar conceived their God to be a Superna! Being, characterised as *Kodinilai* or the Great Fixed spreading all over like a plant, *Kanthali* or unattachedness, and *Valli* or *Arul*, or the gift of grace. In short, they held universality, detachedness and grace as the chief attributes of their Maker and Ruler. The Marais sang the praises of such a Being. In the process of centuries Siva and Mal became the heads of different systems of faith and worship. Siva has come down to us not quite unaltered in conception while Mal became anthropomorphised. This anthropomorphism was the outcome of the Tamilian contact with his metamorphosed kinsmen. With anthropomorphism ritual-

ism became rampant, and it corrupted the Tamilian ideal of Divine worship.

Whatever the rationale of worship, the warding off of evil or the hankering after favour, or fear, the Tamils propitiated the spirits of the departed souls of their ancestors on their anniversary days and at other stated seasons. Such propitiations were often confused with spirit or Divine worship by those who could not distinguish the souls of men from the Great Soul or the Spirit immanent in and directing each living thing.

Siva Linga, the symbol used by the worshippers of Siva, is no phallic symbol as erroneously interpreted by ignorant scoffers of Tamil religion, but, represents ஓம் or A. U. M. in its base, body, and top. The Five Letters, or the ஐந்தெழுத்து, Na ma si va ya, called in Aryam 'Panchakshara', is a purely Tamilian mantram, meaning 'Ours are the crowd of Siva devotees', [nama = nammudaya (ours) and Siva ayam = the throng of Siva (devotees)]. Its Tamil origin is manifest in the use of ச in 'Namachivaya valha', the letter 's' being a surd, not a soft consonant, and also in the large use of the name 'Namachivayam'

by the Tamilians alone while not one Tamil-speaking man of the south claiming Aryan descent, or for the matter of that, not a single northerner or north Indian of whatever *varna* bears that name.

When the Aryanised Tamils continued for centuries to live side by side with the pure Tamils and their political influence was in the ascendant, temples on a uniform model sprang up by the side of umbrageous trees whose contiguous shade had served as the home of God. The jack and banyan in Kuttalam, the bamboo in Tinnevelly, the kadambu in Madura, the naval or jambu in Thiru-Anaikavu, near Trichinopoly, the tillai in Chidambaram, the mahilam in Thiru-Otriyur near Madras are instances in point. The kings of the Tamil country guided by their selfish priests raised monuments of architecture for Divine worship and service and richly endowed them with villages for their proper or efficient upkeep.

One reason for the rise of temples of stone everywhere was the prevalence and subsequent decline and decay of Jainism and Buddhism in the land of the Tamils. The Aryanised Tamils who had the Vedas,

originally *trayi* or three, and who had done them into four by Sage Vyasa, who were fire-worshippers, and who observed the Vedic ritual and worship, could not brook or tolerate their fellow-countrymen holding views and doctrines contrary to their own and struck a bargain with the pure Tamils in order to put down their enemies. They accepted the Ahamic Siva as their God while the latter subscribed to the authority of the Vedas. The net result of this compromise was a blend, called *Vaidika Saivam*, which effected the union of the Tamils as a whole against their Buddhistic and Jain brethren. On account of this federation the tolerant Saiva became intolerant and took part in religious persecution. Thoroughly disgusted with the ways of the Aryanised Tamils and with their ritualistic worship, sections of the Tamils turned away from the vaunted authority and sanctity of the Vedas, condemned the *Velvis* or sacrifices of beasts and human beings, and emphasized the reverencing and worship of the great self-sacrificers or benevolent and beneficent mortals. The Vaidika Saivites looked aghast and askance at Buddhists and Jains as atheists and

practisers of pious frauds. St. Jnana-sambandhar has in Part III, Padihams 47, 108, and 39:

"வேட்டு வேள்வி செய்பாவமண் கையரை
ஓட்டி வாது செயத் திருவுள்ளமே."
"மேலை வீடுணரா வெற்றரையரை."
"வேத வேள்வியை நிந்தனை செய்துழ லாதவக்
கைதவ முடைக் காரமண் தேரரை."
"வைதிகத்தின் வழியொழு காதவக்
கைதவ முடைக் காரமண் தேரரை."
"ஆகமத்தொடு மந்திரங்க ளமைத்தசங்கத பங்க [மாய்
பாகதத்தொ டிரைத்துரைத்த சனங்கள் [வெட் குறு பக்கமா."

The indigenous Tamils hated religious persecution which was against the grain of their mind, but they were forced to it under peculiar historical circumstances. St. Appar says in Part I, Padiham 60, Thirupperu Veloor:

"விரிவிலா வறிவினார்கள் வேறொரு சமயஞ் [செய்து
எரிவினாற் சொன்னா ரேனு மெம்பிராற் கேற்ற [தாகும்."

Every religion springing from God is acceptable to Him: the different religions lit from the Great Torch are the products of

different grades of intelligence, and, therefore, none of them is to be despised.

Note the golden rule, which every Saivite has laid and must lay to heart:

"யாதொரு தெய்வங் கொண்டீர் அத்தெய்வ
[மாகி யங்கே
மாதொரு பாகனார் தாம் வருவர்."

If the founder of Christianity was a Tamilian by descent as the son of an Achar(i) who was a Tamil colonist in Palestine, and if Christianity were the Light of the World, as it is alleged, the importance of the Tamil religion and its excellence need not be enlarged on, and it would be no wonder if there were points of resemblance in the doctrines and modes of worship of the two religions.

The unadulterated and cultured Tamilian offered his homage to Siva with flowers and incense and hymn-singing, his mind being intent on liberation.

"பூக்கைக் கொண் டரன் பொன்னடி போற்றி
[லார்
நாக்கைக் கொண் டரனுமை நவிற்றி லார்
ஆக்கைக் கேயிரை தேடி யலமந்து
காக்கைக் கேயிரை யாகிக் கழிவரே."

" குறிகளு மடையாளமுங் கோயிலும்
நெறிகளு மவர் நின்றதோர் நேர்மையும்
அறிய வாயிர மாரண மோதிலும்
பொறியி லீர்மன மென்கொல் புகாததே."

St. Appar II, 90.

Sages dispense with even these rites. Meditation on the Most High is what they do and preach.

" ஞானத்தாற் றொழுவர் சில ஞானிகள்."

St. Appar II, 91.

Religion being more a matter of feeling than of reason, the direct and effective appeal to God or Siva is made by *bhakti* or deep and intense love.

The Great Compromiser, St. Tayumanavar, compares the four paths of Sariyai, Kiriyai, Bhakti, and Janam as follows:—

" விரும்புஞ் சரியை முதன் மெய்ஞ் ஞான நான்
[கும
அரும்பு, மலர், காய், கனி போலன்றோ பரா
[பரமே."

(O God! Are not the four paths from Sariyai to Jnanam just like bud, blossom, green fruit and ripe fruit ?). These practices are intended to extricate ourselves from the clutches of self: they are not the direct means to our final salvation.

The stories of the sixty-three Nayanmars and of the twelve Alwars illustrate Bhakti. Love begets love. God is Love. Mere scholarship or sastraic knowledge will not do, and those that rely on it and parade it are dull fools, "சாத்திரம் பல பேசுஞ் சழக்கர்கள்." St. Appar II, 60. Should one desire to realise God, one should love Him deeply and intensely like Kannappar whose bhakti is unsurpassed. God is inherent in things like salt in water, fire in wood, ghee in milk, perfume in flowers etc.

"விறகிற் றீயினன் பாலிற் படு நெய்போல்
மறைய நின்றுளன் மாமணிச் சோதியான்
உறவுகோ னட் டுணர்வு கயிற்றினால்
முறுக வாங்கிக் கடையமுன் னிற்குமே."

St. Appar, II, 90.

II.

"Curiosity has in all ages led intelligent men to explore the records of the past, to speculate on the future, or to dive into the mysteries of mind and matter. Whilst the *learned few* with an earnest mind and deep research attempted to obtain correct notions of the causes and consequences of existence, the *masses*, whose untutored minds could not conceive

nature as a whole, took a low and sensual view of life and worshipped a multitude of gods, who were supposed to bring about all the changes in nature and all the misfortunes which happened to the people. These divinities partook more or less of the character of the classes who invoked them. The *semi-barbarous tribes* which were most addicted to war and bloodshed had ferocious and savage deities, whose altars reeked with the blood of slaughtered animals. Communities which were *a little more civilised and had cultivated the arts of peace*, worshipped milder gods, who were content with offerings of fruits, flowers and incense. More *advanced societies* whose cultured mind could realise abstract ideas, such as the reign of law (*dharma*) and the unity of nature, endeavoured to conform their lives to *moral laws* and addressed their prayers to the Supreme Intelligence which rules the Universe.

"The aboriginal Villavar and Minavar appear to have had no Gods. The Nagas.... worshipped the dreaded goddess Kali and sacrificed many a buffalo at her shrines..... Some of the lower classes, as well as the Nagas, worshipped also stones and springs

which were believed to possess miraculous powers. The huntsmen and hill-tribes or *kuravas* worshipped the heroic God of war, Muruga....The shepherd races worshipped their national hero Krishna and his elder brother Balarama....Among the higher classes of the Tamils, the favourite deity was Siva (the three-eyed destroyer of Tiri-pura and husband of Parvati). The Brahmins worshipped the elements and kept up in their houses the three sacred fires. They attached the greatest importance to the performance of *yagas* or religious sacrifices on a magnificent scale, generally under royal patronage ....The chief anti-Brahmincial religions, which were popular amongst the Tamils, were the *Nigranta* and the *Bauddha*." These two religions considered the rites and ceremonies of the Vedas to be useless labour, and the exclusive privileges arrogated by the Brahmins to be empty pretensions. They aimed at a high ideal of morality. Justice, humanity, charity to all living beings and love of truth were the virtues which they taught by precept and example......That the sentiments of morality and religion predominated in the

minds of the Tamils is evident from their ancient literature. The Tamils believed in the transmigration of souls and were taught to suppress all desire which was considered the cause of rebirths. They tried to understand nature and its mysterious author by a subtle self-analysis."—(Mr. Kanakasabai Pillai).

"The Indrathi Thevar (the eight prominent vedic gods) are the Tamil atta-thikkupalar or the regents of the eight quarters of the globe. They are Kubera, god of the north, Yama of the South, Varuna of the West, Indra of the East, Vayu of the North-west, Agni of the South-east, Chandra of the North-east, and Surya of the South-west. These eight Devas were the descendants of three brothers, named Marichi, Manu, and Pulastya. Marichi's son was Kasipar, and his sons were Indra, Varuna, and Surya; and Surya's son was Yama. Manu's son was Prajapati, and his sons were Agni, Vayu, and Soma or Chandra. Pulastya's son was Visravasu, and his son was Kubera. These eight gods were therefore closely related to each other. The Tamil letter A (அ) was made to represent the Tamil numeral eight in commemora-

tion of the eight primitive Tamilian gods. Subsequently, God Subramanya, son of Siva, was a strong supporter of the *phallus* or *sisna* worship of Siva in opposition to the Indra worship (Vide Rik. vii 18·7; 21-3-7 and X 27·19)." –*J. S. C.*

"Caivism is the old pre-historic religion of South India, essentially existing from pre-Aryan times and holds sway over the Tamil people. But this great attempt to solve the problems of God, the soul, humanity, nature, evil, suffering, and the unseen world, has never been fully expounded in English. Its text-books (probably its sources) exist in Tamil only, and in high Tamil verse, which is often made, of set purpose, obscure and difficult ....It had peculiar forms of sacrifice, ecstatic religious dances, rites of demon worship, and other ceremonies which still exist among the villagers of the extreme South, and more or less among the rural population everywhere....In process of time Buddhism and the Jain system found their way into the South, propagated by zealous and able men, and thus undoubtedly a softer and more genial character was imparted to the whole of South India.

The great revival and spread, however, of Caivism is due to certain saints or devotees, who were men of great devotion, unwearied activity, and remarkable power. (Samaya Kuravar and Santhan Kuravar)'
—(Dr. G. U. Pope.)

CHAPTER V.

TAMIL SOCIETY AND SOCIAL LIFE.

I

The Tamils, at first a homogeneous community, fell into classes or groups determined by their occupation, wealth, education, refinement, godliness, cleanliness etc., but all classes worked harmoniously. Untouchability, unapproachability and unshadowability were unknown to them. Men and women enjoyed equal liberty and were mutually helpful. They were abroad during the day and lived together under their roofs at nights. The gosha life of women came in after the Mahomedan invasions. Matriarchy and patriarchy prevailed in ancient times. The Tamils loved their home. There were heroes and heroines in Tamilaham, and

women were never less heroic than men. Heroic mothers are celebrated in the songs of Purananuru. Marriage and concubinage went hand in hand. There was nothing unusual in a married man if he had concubines. When there was no war, gambling and bull—riding were in fashion among the brave and the adventurous, the high and the low, and the cultivation of learning went apace during the wintry weather, when the warrior, the trader, the tiller, the labourer, the spy, the ambassador, the king, and every active being were at home and enjoyed their well-earned rest in the company of their near and dear souls. Saraswathi Puja or Ayudha Puja was celebrated then, and children were initiated into the mysteries of letters or arts during the rainy months. Old books or cudjan volumes were dusted, old tools or weapons were cleaned and made bright, and they were set apart and worshipped on the appointed day.

Learned men were highly respected, and there were many Aspasias, Hypatias, and Sapphos. Natural taste and climate very often decided the nature of the pursuits of the Tamil people.

Marriage was a matter of self-choice: men and women met and their eyes spoke to one another. The lovers' meetings were frequent and their cooings became closer and more intimate. Truth and honour governed their love and their social life. Once the lovers agreed, they kept their word sacred. Their companions broke the news of their courtship to their parents, and mothers were shrewd enough to detect the love-sickness by the languishment of their daughters. The different stages of wooing are portrayed beautifully and succinctly in the third part of Kural and elaborately and minutely in Tolkappiam Kalvial and Karpial, in Ahananurru, Kalithokai, and treatises on Ahapporul. Should a she-lover prove a jilt, *madal-urthal* or the riding on a horse made of toothed palmyra stem which caused the thighs to bleed, brought her to her senses by provoking public obloquy. When the lovers confessed their love to their parents, they were wedded with the sun and moon as witnesses and their courtship was consummated. Marriages took place sometimes but rarely without the knowledge or consent of the parents

of the lovers. In all cases the rule observed was death before dishonour. There were no marriages of girls before they attained puberty. Childless widows of the labouring classes remarried for the sake of progeny or maintenance. Beauty courted valour and *vice versa.* Forced unions were a by-word and a reproach, and force was seldom resorted to. The duties of the married woman are detailed in the Tamil Moral Code. Inter-marriages between classes were approved in cases of merit and excellence.

The Tamils, divided into five or seven classes on the regional (*thinai*) or vocational basis, *viz.*, kurinchi, mullai, marutham, palai, and neithal, *arasar* or kings, *arivar* or cultured men, *ulavar*, or ploughmen, *āyar*, or cowherds *vinaiyinar* or artisans, *paday-inar* or captains, and *pulayar* or scavengers, dined and interdined subject to the broad division of vegetarians and non-vegetarians. As in the animal kingdom the elephant, the camel, and the sheep live on leaves and grasses ; the wolf, the lion and the tiger subsist on meat, and the cat, and the dog live on boiled rice and other grains as well as on flesh, so

among the humankind since creation have been and are pure vegetarians, meat-eaters, and both combined. To say that vegetarianism has evolved out of meat-eating is to belie nature. Tastes differed as talents and *de gustibus non disputandam.* A meat eater may easily become a vegetarian, but a vegetarian will hardly take to non-vegetarian food except under force of circumstances. As regards drinks, a vegetarian prefers Adam's ale while the meat-eater indulges in intoxicants, as arrack, or toddy or the juice of vines. In ancient Tamil India there were pure vegetarians who ate grains, fruits, and roots raw, prepared or boiled, and drank crystal water, because they felt a natural repugnance to any other diet or beverage, and there were flesh-eaters who obeyed the dictates of their nature and who were Nimrods. The vegetarians by nature or from motives of mercy are comparatively few while the flesh-eaters form a large majority. In ancient classics, in Puram, in Patthu—Pattu, etc., there are glorious descriptions of royal banquets characterised by abundance of delicious fish and meat and jars of palm wine,** and this circum-

** Puram 103, 235, 390.

stance has misled some lop-sided intellects to deny vegetarianism and teetotalism in the golden age among the Tamilar. The vegetarian practice was fostered by Buddhism and Jainism which preached against killing and eating the slain.

Among the pastimes, hunting or the chase took the lead, and singing by panars and dancing by Kutthar and Viraliar graced every important occasion.

The ancient Tamils put on dresses according to their social status and in consonance with their functions in life. "A full dress was the outward sign of a servant rather than of a master."*

While men's dress reached the knee, the women's the ankles, and both of them had no covering for the body above their waist, except sandal etc. Girls did their hair into five (parts aym-pal) as the Burmese do even to-day, and had them tied up into pendants. The five knots disappeared and became one braided knot as they grew into women. This practice must have become obsolete centuries ago. Whatever their external peculiarities, they were internally one in the luxury of doing good.

* Kanakasabai Pillai's Tamils 1800 Years Ago, p. 116.

Women were highly hospitable irrespective of race or rank and god-fearing and visited temples every evening. Silappadikaram C. 5 and Manimekalai canto 1. contain glowing descriptions of Puhar when the feast of Indra was held. In it men, women and children took part, and everywhere there were buntings, festoonings, garlandings, grand fair-holdings which attracted thousands and tens of thousands from every nook and corner of the Tamil Kingdoms.

The Tamils disposed of their corpses in three ways: they interred or buried, burnt or cremated, and exposed them to birds and beasts of prey according to the tribal custom. *Samathi*, or burial in a sitting posture, in a particular place was reserved for ascetics, and a structure was often raised over it with a lingam or other image at the top. The disciples or relations of the holy dead arranged for daily puja and made endowments for the purpose. Urn-burial was the case with the corpses of very old people noted for their longevity. *Yima-thalis* are unearthed in different parts of the Tamil country. Cremation took place on public grounds, or

burning ghats, and the ashes of the dead were preserved in vessels and thrown by the heirs or kinsmen into some sacred stream or other. The practice of exposing the corpses to crows or vultures seems to have ceased long ago in Tamilaham. Viewed from the point of sanitation, cremation is the best. The rites and ceremonies connected with burial and cremation have grown with the increasing influence of the priests or gurukkals, and they are a drain on the purse of the Tamilian, high and low, rich and poor. In the present age of free inquiry, the heavy marital and funeral expenses are ebbing fast, and the Tamils hope to be free from the tyranny of selfish priests.

One point in connection with the tying of the tali deserves scrutiny. At the first wedding the bride-groom's sister tied it round the bride's neck and at the subsequent wedding or weddings during the lifetime of the first partner the latter performed the function. A man usually prefers his maternal uncle's daughter, and not his sister's. A wife's sister was not forbidden for marriage.

In the ancient Tamilaham sons and daughters had equal shares in their parents'

property, as they do in Jaffna now. In the absence of heirs, adoption was made, and the adopted child lived in the house and under the protection of the adopters. No ceremony was necessary. The presence of the priest, the physical giving and taking, the pouring of turmeric drops etc., have been foisted upon the Tamils in later times, and the first Indian Judge of the Madras High Court on whom relied his European colleagues in such matters made these rites compulsory for legal validity despite the protests of J. D. Mayne. His successors followed suit, and each drove a strong nail on the coffin of the *desavalamai* in the Tamil country.

Above all, the Tamils were a frugal people. They never wasted anything but made the best use of it for the poor and the needy. They thought twice before they ventured. They were cool and calculating and, at the same time, charitable and hospitable.

'One of the greatest facts of ancient Tamil Society was religious toleration, the spirit of free enquiry, or the liberty of the human understanding'.

II

"Quail fights, dances, musical entertainments and religious festivities appear to have been the chief sources of amusement to the masses of the people. Women amused themselves at home with teaching parrots, singing the *vallai* or *ammanai*, rocking on swings, and playing the games of *thayam*, *kalanku*, or *panthu*. Thayam was the same as the modern game of dice, but the blocks of dice used were circular in shape......The game of kalanku was played with seven tiny balls...In the game of *panthu* balls of the size of a lime fruit were used, and the players struck the balls with their hands, running forwards and backwards or wheeling round, according to the motion of the balls.

"In the cool hours of the evening, the noblemen drive out in splendid chariots drawn by horses, each attended by a number of his footmen who run by the side of the chariot....Their ladies....appear on the high terraces of their mansions, and their perfumes spread fragrance through the streets.

"Youths gaily attired, and harlots decked with jewels and flowers walked the streets.

It was not considered indecent for a youth to visit harlots or courtesans, to stroll with them in the parks, or to bathe and stroll with them in the public bathing places.

"Among the lower classes the marriage ceremony was performed by the Arivar or Tamil priests (Kali-thokai). Boys were considered marriageable at sixteen and girls at twelve years of age.

"Toddy drawn from the cocoanut palm was drunk by the poor classes such as labourers, soldiers and wandering minstrels. Scented liquors, manufactured from rice and the flowers of the *thathaki* and other fragrant substances, were used by the richer classes. Cool and fragrant wines brought by Yavana (or Greek) ships, which must have been therefore very costly, were the favourite drink of the Kings."—(K. P.)

CHAPTER VI.

TAMIL TRADE AND COMMERCE.

I

The ancient Tamils were great traders, and particularly one section *viz.*, Vanikar.

Internal trade was not energetic for want of facilities of communication. Pedlars, pack-bulls or asses carried goods from place to place. The Vanikar or merchants dealt in every product of the land, grains, salt, pepper, cloth, etc. They were great sea-goers, and the aphorism of Auvai to seek fortune even by seafaring திரைகடலோடியுந் திரவியந்தேடு confirms it. They owned vessels, boats etc., which facilitated coastal trade. There were several ports—Ophir or Uvari, Korkai, Musiris or Cranganore, Barygaza or Broach, Vaikkarai,* Puhar, Naura, Tondi, Karaikal, etc.

Korkai, a village on the bank of the Tamiravarni, was once famous as Pandya capital and was long the emporium of South Indian trade. In olden times the City extended eastwards to the sea, but is now seven miles inland. Ophir or Uvari, the seaport, formed a part of the ancient city. Near the modern fishing village bearing that name there are sand dunes which are pointed out as the spots where

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*Both ports—Nilkuntram and Tondi, the first marts of Tamilaham, in the chera country. Tondi in the Ramnad territory is another. "கானலந் தொண்டி"—Puram 48.

gold mines were worked in times of yore and to which peasants even to-day resort after a rainfall to pick grains of gold.

The Tamils traded with the Chaldeans, and teak, found in the ruins of Ur, the sea-port and capital of Babylon, "grows", says Ragozin in *Vedic India*, p. 806, "in Southern India close to the Malabar Coast and nowhere else". They took indigo and muslin to Egypt. King Solomon had sandalwood, apes, and peacocks (thokai) from Ophir. "The navy of Tarshish brought gold, silver, ivory, apes and peacocks from India." Nineveh had gold from the Tamil country, and Assyria tin. The Greeks took rice, and pepper. Pearls were exported from Korkai.* The Romans had an emporium at Musiris† safeguarded by a small force of their own. Roman coins are found in many places. Madura had probably a Roman mint which struck copper coins. Roman ladies paid heavily for pearls for ornaments and a sumptuary law was

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*Pandyan described as கொற்கைக்கோண்கன் குமரித்துறைவன் Silap xxiii,11.

†"முழங்கடல் முழவின் முசரியன்ன"—Puram 343, "வளங்கெழு முசரியார்ப்பெழ"—Aham 148.

passed against the depletion of the Roman coffers thereby. Pliny bitterly complained against the Roman ladies' fondness for pearls. "Our ladies glory in having pearls suspended from their fingers, or two or three of them dangling from their ears, delighted even with the rattling of the pearls as they knock against each other, and now, at the present day, the poorer classes are even affecting them, as people are in the habit of saying that 'a pearl worn by a woman in public is as good as a lictor walking before her. Nay, even more than this, they put them on their feet, and that not only on the laces of their sandals but all over the shoes! it is not enough to wear pearls, but they must tread upon them, and walk with them under foot as well.......I once saw Lollius Paulina, the wife of the Emperor Caius—it was not at any public festival or any solemn ceremonial, but only at an ordinary betrothal entertainment—covered with emeralds and pearls, which shone in alternate layers upon her head, in her hair, in her wreaths, in her ears, upon her neck, in her bracelets, and on her fingers, and the value of which amounted in all to 40,000,000

sesterces; indeed, she was prepared at once to prove the fact, by showing the receipts and acquittances"—(Pliny, chapter IX 54 et seq.) Besides pearls, beryls, opals, onyx, saphires, crystals and chrysolites went to the western Roman Empire. The Pothia Hills, the Tamilian Parnassus, supplied sandalwood to distant countries. Fine silks, hair cloth out of rats' hair, cotton cloth Kalingam, shawl bales were seen in the factories or godowns at Puhar ready for export. The trade and commerce of Tamilaham with different countries, far and near, made the Tamil civilisation composite. The word *navoi* derived from L. *navis*, a ship, bespeaks the Yavana connection with Tamilian shipping. The absence of all mention of the Jews in ancient Tamil literature must be noted, though Joseph Rabban had obtained certain rights and privileges from the Chera King in A. D. 192.††

II

"From the earliest times the products of Tamilakam appear to have attracted

††Bhaskara Ravi Varman (Vide Logan's Malabar Manual, Vol. II pp. 115–22).

the merchants of distant lands. It was most probably from Tamilakam that, during the reign of Solomon (about B. C. 1,000) "once in every three years the ships of Tarshish came bringing gold and silver, ivory, apes and peacocks. The names of the last two objects *kapim* and *tukim* as found in the Hebrew Bible are the same as those still used in Tamil, *i.e.*, *Kavi* and *thokai*. Subsequently, the Arabs and Greeks appear to have kept up the trade with Tamilakam. The Greek names for *rice* (Oryza), *ginger* (Zingiber) and *cinnamon* (Karpion) are almost identical with their Tamil names *arisi*, *inchi-ver*, and *Karuva* and clearly indicate that Greek merchants conveyed these articles and other names to Europe from the Tamil land. The Egyptian Greeks under the Ptolemies carried on an extensive trade in Indian commodities, and Alexandria became, at an early period, the chief emporium of this lucrative commerce. Ships of small size which cautiously sailed along the coast carried the merchandise to ports on the Red sea, and thence it was taken by caravans to the nearest point on the Nile and by boats down the river to Alexandria..

About this time, a Greek named Hippalos, acting on information received probably from Arab or Hindu (Tamil) merchants, boldly stood out to sea from Cape Fartak in Arabia, and sailing with the south-west monsoon trade winds found a direct route to the pepper—bearing country in Tamilakam. Thenceforward the trade with Tamilakam increased considerably. The Romans who conquered Egypt were not slow to take advantage of the profitable trade with Tamilakam.....The western merchants (Greeks and Romans) who visited the Tamil land were known as Yavanas....They brought wine, brass, lead, glass etc., for sale to Muchiri (Muziris) and Vaikkarai (Bakare) and purchased from these ports pepper, betel, ivory, pearls, and fine muslins. The Greeks sailed from Egypt in the month of July and arrived at Muchiri in about forty days. They stayed on the Malabar coast for about three months and commenced their return voyage from Muchiri in December or January....As the Indians were infested by pirates, the Greek merchants brought with them cohorts of archers on board their ships (probably Roman soldiers)....

The Pandyan King sent two embassies (B. C. 26 and B. C. 20) to Augustus Cæsar, desiring to become his friend and ally. Roman soldiers were enlisted in the service of the Pandyas and other Tamil Kings. During the reign of the Pandya Arya-padai—Kadantha-nedum Chelian, Roman soldiers were employed to guard the gates of the fort of Madura. (Chilappathikaram XIV, 66-7). Yavana vases and Yavana lamps with the figure of a swan on the top of each, or lamps in the shape of a female statue in a standing posture, holding with both hands the receptacle for oil and wick, appear to have been in common use in the Tamil country. There was a colony of Yavana merchants at Kaveripattinam.....There was no year in which India did not drain the Roman Empire of at least fifty-five millions of sesterces (£ 986,979) sending in return wares which were sold for a hundred times their original value.....There are many allusions in ancient Tamil poems to voyages undertaken by merchants and others to Nagapuram in Chavakam (Sumatra or Java), to Kalakam in Burma, and to the sea ports in Ceylon and Bengal."—(K. P.)

CHAPTER VII.

TAMIL MODE OF WARFARE.

I

The Tamils were great warriors. Wars, invasions, battles and sieges were their pastime and pleasure. They wore flower garlands as war-badges or as distinctive military uniform. The language of flowers in connection with war was peculiar to the Tamil people. War generally began with cattle-lifting or raid. The cattle-raiders wore *vedchi* or 'the flame of the forest.' The raiders were preceded by scouts or spies to ascertain the position of the herds and the army strength of their owners. When a hill fort was stormed by raiders with steeds and bows, the fort was set in flames, and bulls, cows and calves were seized. The rescuers put on *karanthai* wreaths (basil or tulasi), chaplets made of dark purple flowers, and rushed upon the raiders and fought furiously. The cattle carried off were presented to warriors, scouts, prognosticators and others. Much rejoicing followed victory. Palm wine ran as rivers—the drummers had extra cups. Velan (valli) dance by the

intoxicated succeeded. *Kotravai* (goddess of victory) bearing the lion banner, holding a golden parrot and a bounding stag, was honoured and worshipped for her grace. The next stage was the Invasion of the enemies' territories. Kings and warriors then wore the unfading *vanji* (a species of yellow flower), and brandished their bright swords amid the trumpetings of elephants. Fire ravaged the country, and the sites of the forts, razed to the ground, were ploughed with asses and sown with till and prickly plants. The defenders wore *vanji* garlands and wreaths, as a symbol of their determination to do or die. Very often they died and their kingdom was overthrown. The defenders of hill forts assumed *nochi* (the vitex) wreaths of pale-blue and fragrant flowers which signified their pledge to keep their fort safe and sound. The besiegers or those who attacked their enemies' strongholds wore wreaths of *ulingai* or cotton with yellow shoots which indicated the fort as easily vulnerable. The third stage was war in general, which was offensive. The Warrior put on the war emblem of *tumbai* or *drona* wreath and led forth his

hosts. Kings never rushed into war. They took counsel and thought and thought before they declared war (the last argument of noble kings). Warriors were encouraged with various precious gifts. Heroes fought and fell. At the sight of their glorious wounds their wives wept with joy. The popular dictum was 'the king's glory is the guardian of human lives'. Kings waged wars also for renown. The slain were buried in the field of battle. The conquerors or victorious kings wore *vagai* garland. Tolkappiam, Puram, (66–8) gives the rules and describes the methods of war in ancient days. Pura Nanurru illustrates the Tamilian Modes of war in several odes, vide 4, 9, 50, 62, 63, 239, 251-2, 259, 267, 271-2, 290. The glorious dead had *virakals*, or stones planted with great ceremony bearing their names and describing their heroism. When the memorial stone crowned with peacock feathers was set up, garlands waved, jewels tinkled, fragrant fumes went up, and potations deep went on.

The Eight stages of war operations in the ancient Tamil land may be briefly enumerated thus: (1) the prelude, cattle

lifting: vedchi (2) invasion: vanji (3) Defence or resistance : Kanchi (4) Defence of forts : nochi (5) battle : tumbai (6) Victory : vagai (7) recovery of cattle : karanthai (8) capture of forts : ulingai. These give us an insight into the semi-agricultural state of the Tamil Society prior to the separation of Telugu and Canarese. The war-flowers were worn by the victors on their *kondai* or a knot on their heads. "The arms of the soldiers consisted of bows and arrows, swords and javelins. The chiefs marched to battle to the sound of the tribal drums and flutes, and the standard bearers carried the tribal flags or banners. The soldiers had long hair done into knots and wore anklets which jingled when they marched."

When war was declared, warning was given to certain sections of people to vacate a place to be beleaguered, as priests, women, invalids, children, the childless, cows, old people (vide Puram 9). Among the wars described in Tamil classics the Bharata war and Kalinga war stand foremost. Among the battles, the chief are Talai-Alam-Kanam (the big banyan forests in which Pandya defeated and routed the

other two crowned kings and their confederates (seral, sembyan, Titiyan, Elini, Erumai Uran, Irungo Venman, Ter-Porunan). vide Aham 36, and the idylls, *Madurai Kanchi* by Mangudi maruthan, and *Nedu-nal-vadai* by Nakkirar), Vallam, Nelveli, and Vennil. There were naval battles too, showing thereby that the Tamils were adepts in them. Kottaru against the Chera, Kadayal and Vilinam are instances, and all were fought for the conquest of *thennadu* or the southern country. The victor at Nelveli was Nedumran against the Pallavas (vide Tiruthondathokai by St. Sundrar and Peria Puranam by Sekkilar). The siege of Takadur (Dharmapuri in Salem) has a separate poem for itself—'Takadur Yatthirai'. A Tamil Chera king is said to have vanquished the northern rulers Kanakar and Vijayar (*vide* Silap xxvi II 175—225), and the Tamilian conquests of Chavaham, Sambavam, Kataham (Sumatra), and Kalaham (or Kadaram or Burma) are celebrated in ancient poems.

The wreaths worn by warriors in general have been described, but the three ancient crowned monarchs had dis-

tinctive wreaths. The Pandyan or Selyan wore the vembu or Margosa wreath; the Cholan or sembyan the atthi; and the Cheran or Vanavan the palmyra, vide Purapporul Venba Nalai which is also an ancient grammar of War. Chapters xxv-xxviii of Silappathikaram describe the pomp and circumstance of taking and planting Virakkal for the heroic Kannaki, Kovalan's wife.

> காட்சி கால் கோள் நீர்ப்படை நடுகல்
> சீர்த்தகு மரபிற் பெரும் படை வாழ்த்தல் என்று
> இரு மூன்று வகையிற் கல்லொடு புணர."—
> Tol. Puram 60.

II

"In besieging a Fort the method adopted by the Tamils was first to cut open a wide passage through the jungle which enclosed the fort: then fill up the ditch to enable the army to approach the walls, and, finally, scale the wall with ladders, or burst open the gates with the help of elephants trained to the work.

"When the line of battle was drawn up, the elephants were placed first; the chariots and horsemen were ranged behind

them, and the infantry occupied the rear. The ordinary foot-soldiers carried in their left hand large bucklers made of ox-hide and in their right hand a lance or a battle-axe. The archers carried long bows in their left hand and quivers suspended at their backs. Both lancers and archers were armed with swords, which were broad in the blade and about a yard long. The cavalry carried lighter arms and shorter bucklers than those supplied to the infantry....The elephants always formed the most formidable part of an army, and hence, to cut down a soldier or any number of soldiers was not esteemed so great a feat of valour as to kill or disable an elephant. To fly from the battle field or to receive a wound on the back was considered a great disgrace.

"The fighting men who belonged to the military caste among the Tamils were very loyal to their kings.

"Warriors believed that their souls would ascend to the heaven reserved for heroes if they died in battle, and this superstition had such a hold on them that they seldom flinched from sacrificing their lives in the service of their kings.......

" The bards and minstrels who always formed part of the retinue of a king contributed in no small degree to create and strengthen a thirst for military glory."—(K. P.)

CHAPTER VIII.

TAMIL POLITY.

I

Taṃil India, which came later on to be parcelled out into 56 divisions, originally consisted of the three great kingdoms of Pandya, Chola and Chera and several chieftaincies. These chiefs ruled over extensive tracts and often set themselves up as independent kings, only to be pulled down shortly by one of the three kings or by a combination of them. Among those subject to the Chola, Pulli and Athanungan of Venkadam and Thirayan or Thondaiman of Kanchi were conspicuous by their wars with Vadukar. Malayaman—Kari of Maladu, known as Tiru-mudik—Kari and his son Kannan made cholia Enathi for his rare services to the Chola King, Ma-vel Evvi of Milalai Kurram, were distinguished Chola feudatories. Vel-Pari, an inde-

pendent chieftain of Parambu, was a great patron of bards, and his fame was said and sung so largely that the three crowned monarchs united their forces and killed every man of his, except his daughters under the protection of Kapilar. Ma-Vel-Ay of Ay-kudi, Porunan of Nanjil-nad, Palayan-Maran of Mohoor etc. owed allegiance to the Pandyan King. The Chera King had under him Alumbil Vel of Alumbil, Pittan-Korran of Kuthirai-malai, Nannan Venman of Pali, Athiyaman of Thakadoor, etc. Towering over these in point of lavish liberality was Kumanan of the Muthiram hill who, when approached by the bard Perum-thalai-Satthanar in the wilds, was ready to offer him his head, upon which his younger despotic brother had set a high prize.

At the time of the diluvian dispersions the inhabitants of the first and foremost Pandyan Kingdom crossed the dense forests as Dandakarania in the north and traversed the sea-vacated regions until they founded settlements in the Gangetic area and fortified them with walls and moats. They were Pandus or Panchavars, and, when the Great war for partition of inheritance was

waged, the Chera monarch, Athan, supplied both combatants who were has kinsmen with food and provisions (*Vide* Puram 2). The Chola Kings, Karikal and Kulo-thungan, carried on their conquests to the Himalayan barriers and planted their flags thereon. In short, the expanded Tamilaham covered the whole of India.

In all Tamilaham the polity was the same. The country was divided into Nadus, taras or kutrams, urs, or villages (and towns). A *nadu* or plantation made out of the kadu or forest cleared was characterised by its unfailing yield and freedom from famines, by its wealth, by its immunity from plagues and foes and invasions, and by the residence in it of savants and sages. Every nādu must have springs and streams, strongholds and fastnesses, which are great defensive barriers. Kutram, or kurram was applied to a group of villages, as mutthur kutram, under the government of a chief or special officer. The *ur* was both town and village. It was the unit of the Tamilian administration and mainly autonomous. It bore different thinai names. A kurinchi or hilly village, occupied by kuravars (or Iravular) who

lived upon bamboo rice, millet and honey, was known as Siru-kudi (hamlet or kurichi) and its chief was styled Verpan, or Silampan. In mullai or jungle land, a village, the home of herdsmen, Idayar or ayar, went by the name of *cheri* or *padi*, and its chief was called kone or konar. The agricultural country or marutham had its *ur*, and its chief was called *Uran* (lord) or *Kilavan* (an elder). The palai or desert, frequented by vedar, maravar, Eyinar, had its *Kurumbu* ruled by Kalai, or Vidalai, its chief. The maritime village of fishermen, parathar and nulaiyar, was known as *pattinam* or *pakkam*, and its headman bore the title of cherpan, pulamban, turaivan or konkan. The patriarch and the headman governed each village and settled differences and disputes between man and man. Internally, each village was a republic; each family sent a representative, very often the eldest male member, to the village Council. The number of members of the democratic Council depended on the number of households or homesteads in each village. The villagers enjoyed the right of representation in full.

The King was a general protector of villages, and one sixth of the produce of

each field in the village was paid to the headman for the maintenance of the dignity and power of the sovereign. In later times each village had a committee of five, called panchayat, including the patriarch and the headman as an arbitration Court. This Court obeyed custom -land custom, trade custom etc. and the voice of the elders was paramount. The village unions or kutrams had an assembly, which was divided. into committees for irrigation, land supervision, and general management. This assembly was subject to supervision by imperial divisional officers (adhikaris) often associated with senapathis who made divisional tours, examined accounts and made allotments out of the royal revenues for particular purposes. The whole land was divided into fertile, irrigated or nan-chei and poor, rain-fed pun-chei, and, a domesday book was kept, according to which the royal dues were taken either in kind or in gold or in both. The non-payment of these dues affected only the land and not the person or his goods and chattels. The unit of land was *veli* or about 7 acres; the unit of grain a kalam or marakkal; the unit of gold a kalanchu or about one-

sixth ounce troy ; and the unit of currency or coin, the gold kasu weighing about 28 grains troy.

Justice was administered free of charge and impartially by the assembly which constituted itself into a jury which punished offenders very cruelly for even small offences. A number of kutrams or *taras* made a nadu, a number of nadus a kottam, and a number of kottams a mandalam or province under a viceroy, scion or prince of the blood. The King was at the top of the ladder of authority. His function was executive and judicial, and he consulted the central organisation in every matter of importance. He had not the power of making laws. Besides the land revenue, he had excise revenue, treasure trove, ownerless inheritances and tributes. He maintained civil servants, and armies, and was a great builder and beautifier of temples and cities, anicuts or irrigation works, and thoroughfares or trunk roads. With reference to the importance of irrigation work as the averter of famines, a bard of the Sangam age thus advised the Pandyan king : (Puram 18) :

"Then mighty ruler, listen my song.
Who give to frames of men the food
They need, these give them life :—
For food sustains man's mortal frame,
But food is earth with water blent:
So those who join the water to the earth
Build up the body, and supply its life.
Men in less happy lands sow seed and
watch the sky for rain,
But this can never supply the wants
of Kingdom and of king.
Therefore O'Cheliyan great in war,
despise this not :
Increase the reservoirs for water made.
Who bind the water, and supply to fields
Their measured flow, these bind
The earth to them. The fame of others
passes swift away."

Five councils helped him in the administration. *Aim-perum-kulu* or five councils of people's representatives consisted of priests, who directed religious ceremonies, physicians who looked after public health, augurs who told about auspices and foretold events, ministers whose eye was on peace and order and new sources of revenue, and military commanders, whose main function was state

defence; or, according to Adyar ku-nallar, of priests, commanders, ministers, ambassadors and spies (*thuthuvar* and *otrar*). The *Enper-ayam*, eight councils, comprised executive officers (Karumath-Iyalavar), priests (karuma-vithikal), treasury officers (kanaka-sutras), palace guards (kadai-kappalar), chief citizens (Nagara-manthar), captains (padai-thalaivar), elephant-warriors (yanai-virar), and cavalry officers (Ivuli maravar). The qualifications of the councillors were noble birth, erudition, good character, sincerity, purity, equanimity, unenviousness and unavariciousness. These assemblies had separate council halls in the city for transacting business. They possessed immense power and, in times of necessity, set at naught the authority of the king and punished his ministers for unwarrantable acts. They attended the royal levee in the throne-hall and graced the royal procession. The Tamil sovereigns were Kings or Queens by heredity, and succession in disputed cases was decided by the assemblies. The royal household establishment consisted of the priest, perumkani, kavithi, anthanar and manthira kanakkar, and these men had

the ear of the ministry. In *Corporate Life in Ancient India*, by R. C. Majumdar, he says that the assemblies taken together probably formed the prototype of the modern Privy Council, and the ministerial assembly of the Cabinet. Though sovereignty was mainly hereditary and at times elective, the government was constitutional.

The Tamil king was a strong man who wore only a single piece of clean cloth on his waist and a jewelled belt over it. His crown was conical in shape and set with precious stones. He had on him armlets and anklets (on the right leg) of gold, and necklaces of pearls or precious stones. His throne, made of ivory, gold, and gems, rested on carved lions' heads, and over it was held a superb umbrella. Though attended by courtiers and yavana bodyguards, he was of easy access to the people and disposed of matters without delay. The Queen, as wife of the king, and not in her own right, took her seat on the throne along with the king only on public occasions and never wore a crown. In the palace her apartments were open only to noble maidens, dwarfs, hunchbacks and

eunuchs and not to males. The Tamil Kings honoured poets, and their fearless and sober counsel in crises of state had its effect on them. The bard of the court, or the poet- laureate who was always by the side of the king often made bold to warn the triumphant king of the transitoriness of the world. The three great virtues of royalty were heroism, justice and charity, and the war drum (vira-murasu), the justice-drum (neethi murasu) and the gift-drum (kodai-murasu) were sounded indicative of the occasions. The King's watch-word was justice at any cost. When the King of Madura was convinced of the injustice done to Kovalan, he fell down dead. The story of the Chola King who punished his heir-apparent with death by driving a car on him in return for a calf which was crushed under the prince's car is well-known. Kumanan's gift of his head to a poor bard when the patron was in exile is one of the memorabilia in classical verse. Madurai-Kanchi, one of the Ten Tamil Idylls, by Mangudi Muruthanar, offers Nedunchelian the victor of Thalai-Alam-Kanam, advice, like Kipling's Recessional, lest the king forget the most high, and the attain-

ment of divine bliss in the moment of his victory. In Puram 35 Killi-Valavan, the young King, was offered good counsel by the sweet singer, Alattur-Kilar in these terms:

> " Let me speak out to this rich country's King.
> Be easy of access at fitting time, as though
> The lord of Justice sat to hear, and right decree.
> Such kings have rain on their dominions at their will !
> . . . . . . Let all thy victories
> Be the toiling ploughman's gain . . .
> Reject the wily counsels of malicious men.
> Lighten the load of those who till the soil.
> The dwellers in the land protect. If thou do this,
> Thy stubborn foes shall lowly bend beneath thy feet."

A word about the part played by the commonalty or the masses after the fall of the Tamil kings including the Pallava sovereigns. They had great reverence for

authority and implicitly obeyed commands. They had no political sense. They had no law but the will of the sovereign. They were indifferent who their Rajas were, and whether their rulers won victory or sustained defeat. But they honoured and respected any ruler who respected their religious prejudices and were chary of levying taxes. Even under the British Rule for over a century and a half, their character has continued the same, though a few of the English-educated have imbibed the western ideals and talk glibly of nationality and national unity and Self-Government. During the past decade the non-brahmin movement has done much to make them feel their degradation due to their inertia, ignorance and indifference, and to educate them politically that they might respect themselves. The Demos has hardly begun to shake off slumber and beware.

A very brief account of the three Tamil kingdoms and their vicissitudes is given here as an appendix to the description of the Tamil polity. 'Pandinadae palampathi'. The Pandy land was the most ancient, and its king had three sons.

The heir to the throne succeeded, while his two brothers sought their fortunes elsewhere as great heroes. One went northward and conquered and settled in the south-east or Chola coast and the other turned his steps to the west and occupied the adjoining land (chera) or the palmy western littoral (keralam). The three brothers who had lived together at Korkai, now an obscure village near the mouth of the Tambravarni, became three great sovereigns, called Pandya, Chola, and Chera respectively. This account is traditional, and uncontradicted. Some King or other of the Pandya line marched as far as the Himalayas and planted his flag there as symbols of victory, and left a scion as ruler of the conquered country in the north. The descendants of that scion were Pandavas and Kurus, and when the Great Bharata War broke out, it was quite natural for them to expect help and succour from their distant kinsmen in the south.

The remote antiquity of the Pandy kingdom is attested by the deluges, by Greek and Roman writers, by Greek and Roman ambassadors or embassies, by the great

writer Kartyayana of the fourth century B. C., by the Ceylon Chronicle Mahavamso, by Asokan inscriptions, and, above all, by the Tamil classics and their commentaries. The Pandyan rulers were known as Marar, Valuthis, Cheliyans, Thennavar, Cowriar, etc. Among the sovereigns of the earliest times the most distinguished were Palyaga-muthu kudumi, and Nedum-cheliyan. The boundaries varied in different times and had extension or curtailment in the times of the militant or feeble rulers. The Pallavas in the 6th and the Ganga Pallavas in later times were great rivals to the Pandyans. Simhavishnu and his grandson Narasimhavarman I proclaimed their conquest of Pandya territories. These did not bear quiet sway. They were overrun by the Chalukyas A. D. 615 whose king Pulikesin II (A. D. 610-34) helped the three great monarchs. But the Pandyans had another source of trouble. The Kalebras, a Canarese horde, occupied the Pandya country and exiled its king (Kadum kone). Periapuranam and Kalladam have references to their incursions and conquests. In the seventh, eighth and ninth centuries there were thirteen Pandyan rulers from

Kandungon to Rajasimha (*vide* the genealogical table). About the end of the 9th century the Ganga Pallavas turned their arms against the Pandyas. Prithivi Raj I defeated Varaguna Pandya at Tirupurambiyam but was killed in the battle. He was the ally of Apara jita, the last great king of the Ganga-Pallava line. When the Pallava power declined, the chola Parantakan I (906-46) defeated Pandyas and assumed the title *Madurayum Ilamum Kanda* Chola. The turn for overpowering the cholas came when the Rastrakutas attacked them and crushed their power in A. D. 949 near Arkonam. Vira Pandya overthrew Aditya Karikala. This up was followed by a down. The Chola Rajaraja (985-1013) upset the rule of the Pandya king, Amarabhujanga. Korkai was changed into Cholendrasimha-—Chaturvedi—mangalam and chola was known as Chola-Pandya-Jatavarma. Sundra Chola-Pandya was viceroy of the Pandya province. A Pandya-Chera-Singhalese confederacy was broken up by Rajadhi Raja I (1018-53). There was another Pandya rebellion during the reign of Vira-Rajendra II (1062-70). The Pandya king was captured and trampled to

death by an elephant. Gangai Konda Chola became the ruler of the Pandyan province. In the time of Koluttunga the Pandyas revolted again, but they were put down in 1088. In the twelfth century the Pandya dynasty resumed its rule. Till 1190 A.D. there were four Pandyan kings—Mara varman, Jata varman, Vira Pandya, and Parakrama. A civil war of succession arose. Parakrama and his son Vira Pandya were arrayed against Kulasekhara and his son Vikrama Pandya. The Singhalese helped the former and the Cholas the latter. The Singhalese troops led by Dandanatha made havoc in the Chola country and established Vira Pandya as ruler. But Kulottunga III supported Vikrama and set him upon the throne. In the thirteenth century, when the Chola power declined, the Pandyas once more rose into importance, and a long list of about thirty rulers from the close of the twelfth till the first quarter of the seventeenth century is subjoined with the dates of their rule, where available. The enemies to the Cholas, the Hoysalas, were friendly to the Pandyans. Kulasekhara I (1288-1308) and Sundra Pandya II (1275-90) were kings of

great power, who were respectively the Kales-devar of Mahomedan Chronicles and Sender-Bandi of Marco-Polo. Under these monarchs the Pandyan empire extended along the coast from Quilon to Nellore and was called the Greater India, the best of all the Indies, and the finest and noblest province in the World. About A. D. 1308 when Kulasekhara was murdered by his son Sundra Pandya for appointing Vira Pandya, a half-brother of his, as his successor, Vira invoked the help of Alla-ud-din. Malik-Kafur, his general, invaded South India in 1310 and founded a mosque at Ramesvaram. The Pandya rulers bore sway, off and on, till the 17th century as contemporaries of Mahomedan kings, Vijayanagar Rulers, and the Nayakans. The Pandya province then dwindled into the Tinnevelly district. The Pandyas, as an effective political force, disappeared from history when Visvanatha nayak was crowned in 1559 by the Emperor of Vijayanagar. A list of the nayak rulers is given below for information.

The history of the Cholas and Cheras is comparatively small and covers short periods with intervals.

The Chola empire extended to Conjeeveram, and Thondaimandalam was ruled by an offspring of a Chola king. The Chola capitals were Urayoor near Trichinopoly and Kaviripumpattinam. The Chola power received a rude shock from the Andhras and then the Pallavas in the second and sixth centuries respectively. When the Pallava power declined, the Chola power rose up. Parantaka I added Pandy to his empire. In 949 Rashtrakutas checked the Chola ascendancy; Vira Pandiya took off the head of the Chola king, Adhitya Karikala. The rule of Rajaraja was remarkable for the subjugation of the Pandya princes and for the extension of his empire to Quilon and Coorg and to the borders of Orissa, for the annexation of Ceylon, of parts of Burma and of the Malaya Archipelago. Chalukyas had ousted the Rashtrakutas and proved a formidable enemy to the Chola sovereignty. The reigns of Rajendra Chola I (A. D. 1011-44), Vira Rajendra II (1062-70), and Kulottunga I (1074-1118) were prosperous, characterised by conquests and annexations. The first fatal blows to the Chola power were dealt during the reign of Rajaraja III

(1216-39) when his feudatories rebelled and Koperum Jingan of Thondaimandalam took and kept him captive for a year till the Hoysala Bellalas intervened and had him released. Sundra Pandya I captured Tanjore and Urayoor, Rajendra Chola III (1246-67) defeated the Hoysalas about 1252, but their power continued till the 14th century. The Chola power dropped into insignificance in 1267.

The Chera history is meagre. The Cheras established themselves in Travancore, Malabar and Coimbatore. Till the seventh century A. D. the great empires of the north did not affect the Chera kingdom. Vanchi was its capital in primitive times. About A. D. 615 the Chalukyas invaded the country of the Cheras. But the Chalukyan king Pulikesin II, hostile to the Pallavas, was their friend. Vikramaditya I is reported to have subdued Kerala kings, and Srimara to have done the same about 862. The Cheras were allies to Pandyas and suffered losses as such. Rajadhiraja I (1018-53) captured in battle Vira-Keralan 'of the wide anklerings' and had him crushed under the feet of a musty elephant. The Chera alliance

with Pandyas cost it very heavily. Kulottunga I (1074-1118) conquered Malabar and twice destroyed the ships of the Chera king. The Cheras then sank out of all importance in politics. At the commencement of the 14th century a Chera king marched right across the Peninsula, defeated Vira Pandya and made his way in 1313 to Conjeeveram. The Chera occupation was short-lived. The Emperor Mubarak Khilji of Delhi is credited with a conquest of 'Malabar' in 1318. In the middle years of the fifteenth century Travancore was very aggressive and wrested from the supreme power considerable portions of the Tinnevelly district. Two palaces were established, one at Sermadevi and the other at Kayal. About 1532 the Chera ruler's ambition overleaped its bounds: he defied the suzerainty of Vijayanagar. Achyuta, the king of Vijayanagar, marched against him, planted a pillar of victory in Tambraparni and exacted tribute from the Chera king of Travancore. For nearly three centuries the Cheras were not able to recover any portion of the Tinnevelly District lost by them. In 1543 Vithala Raja of Vijayanagar invaded Travancore

and compelled the Chera king to recognise his over-lordship. The rest of the Chera history is uneventful.

II

THE CHOLAS.

1. Ko-peru Narkilli (முடித்தலைக் கோபெரு நற்கிள்ளி).

2. Vel-pahradakkai—Peru Viral Killi (வேற் பஃறடக்கைப்பெரு விறற்கிள்ளி), killed in battle with Nedum-cheral-athan.

3. Uruva - pahrer - Ilanjed — Chenni (உருவப் பஃறேர் இளஞ் சேட்சென்னி) : married the daughter of Alunthur Vel. His son :

4. Karikala, the Great (A. D. 50-95) *alias* Peru-Mavalattan (கரிகாலன் பெருமாவளத் தான்) married the daughter of Nankur Vel. [His daughter Chonai *alias* Manakilli was the mother of Chera Chentukuttuvan.] His sons :

5. Shed-Chenni—Nalam-Killi (A. D. 95-105) (சேட்சென்னி நலங்கிள்ளி) and Mavalattan Nedum Killi (மாவளத்தான் நெடுங்கிள்ளி).

6. Killi Valavan, (A. D. 105-120) who died at Kula-mutram (குளமுற்றத்துத் துஞ்சிய கிள்ளிவளவன்).

7. Perum-tiru-valavan who died at Kurappalli. (குராப்பள்ளித்துஞ்சிய பெருந்திரு வளவன்).

8. Rajasuyam - Vetta - Perunar - Killi (இராஜசூயம் வேட்ட பெருநற்கிள்ளி) (A. D. 120-150) was a friend of Cheran Mavenko and of Pandyan Ugra Peruvaludi : and killed Chera by name Mantharam-Cheral-Irumporai, a different person from Yanaikad-Chey—Mantham-Cheral, son of Chenkuttuvan.

THE PANDIYAS.

1. Nedumcheliyan I (50-75 A. D.) defeated an Aryan army and died on his throne [He was the Pandiyan who caused the innocent Kovalan to be murdered.]

2. Vetrivel Cheliyan (A. D. 75-90) : Succeeded Nedum Cheliyan I.

3. Nedum Cheliyan II (A. D. 90–128): Victor at Thalai-yalanganam.

4. Ugra-peru-valudi (A. D. 128–40) who besieged the fort Kana-pereil (கானப் பேரெயில்) of Vengai Marpan and who was a friend of Cheran-Mavenko and Chola Rajasuyam Vetta Peru Narkilli.

5. Nan Maran (A. D. 140–50) who died at Ilavandipalli.

Pandya Ascendancy: (7 to 9 C.)

1. Kadumkone Pandyathiraja

|

2. Adhiraja Maravarman

|

3. Seliyan Séndan

|

4. Māravarman Arikaserin Asamasaman

|

5. Kochchadaiyan Ranadhira

|

6. Arikaserin Parankusa Máravarman Tér-Maran.

|

7. Jatila Nedunchadaiyan Parantaka (donor of Velvikudi grant) A. D. 769-70

|

8. Rajasimha II

|

9. Varaguna Maharaja

|

10. Srimara Srivallabha Ekavira Paráchakrākolahala Pallababhanjana

|

11. Varagunavarman (*alias* Māranchadaiyan) | 12. Parāntaka Viranarayana

came to the throne in 862-863

Sadiyan
|
13. Rajasimha (III) Mandaragaurava Abhimanaméru.

Pandya Ascendancy (13—17 C.)

1.	Jatavarman Kulashekara .	1190–1214
2.	Māravarman Sundara Pandya I ...	1216–1235
3.	Maravarman Sundara Pandya II ...	1238–1251
4.	Jatāvarman Sundara Pandya I ...	1251–1261
5.	Vira Pandya ...	1252–1267
6.	Māravarman Kulashekara I ...	1268–1308
7.	Jatāvarman Sundara Pandya II ...	1275–1290
8.	Māravarman Kulashekara II ...	1314–1321
9.	Māravarman Prákrama Pandya	1334–1352
10.	Jatāvarman Prakrama Pandya ...	1357–1372
11.	Prakrama—Pandyādeva ...	1365
12.	Prakrama—Pandya ...	1384
13.	Jatilavarman Kulashekara	1395

14. Jatilavarman Prakrama Pandya Arikesarideva and ...	1422–1461
15. Maravarman Vira Pandya.	1422–
16. Alagan Perumal Kulashekara 1* ...	1430
17. Vira—Pandya ...	1437
18. Vira Pandya 2* ...	1475
19. Jatilavarman Prakrama —Pandya Kulashekara .	1479–1499
20. Parakrama Pandya ...	1516
21. Jatilavarman Srivallabha or Abhirama Prakrama and ...	1534–1537
22. Maravarman Sundara—Pandya III ...	1531–1555
23. Kulashekara or Perumal Prakrama 1* and 24. Vikrama Pandya ...	1543
25. Konerimaikondan Kulasekhara Dharmaperumal 2* ...	1550
26. Jatilavarman Srivallabha Adhiviraraman 3* ...	1562

1. Younger brother of No. 14.
2. Perhaps a joint ruler with No. 19.

1. Sons of No. 21.
2. Son of No. 21.
3. Son of No. 25.

27. Kulasekhara Parakrama Alagan Sokka ...	1572
28. Athirama Varatunga-rama and ...	1586
29. Vira—Pandya ...	
30. Sivala Marar ...	1615

Nayak Kings.

Visvanatha ...	1559
Kumara Krishnappa ...	1563
Krishnappa *alias* Periya Virappa ...	1573
Visvanatha II ...	
Lingayya *alias* Kumara Krishnappa Visvappa *alias* Visvanatha III ...	1595
Muttu Krishnappa ...	1602
Muttu Virappa ...	1609
Thirumalai ...	1623
Muttu Alakadri *alias* Muttu Virappa ...	1659
Chokkanatha *alias* Chockalinga ...	1662
Ranga Krishna Muttu Virappa ...	1682
Mangammal (Queen Regent)...	1689
Vijaya Ranga Chokkanatha ...	1704
Minakshi (Queen Regent) ...	1731–1736

THE CHERAS.

Uthiyan Cheralathan :—*Velmal-Nallini, daughter of Velman-Veliyan..

Nedum Cheralathan I Imaya Varamban: (A.D. 40-55) married Paduman Thevi, daughter of Velman Avikko and reigned 58 years†	Palyanai Chelkelul-Kuttuvan: reigned 25 years.

(Son of Nedum Cheralathan I:)

Mudi-Cheral-Athan II (55-90 A.D.) *alias* Vanavaramban or Chelva Kadunka: married Mana-killi *alias* Chonai, daughter of Karikala Chola and reigned 25 years.	Adukolpattu-Cheral-Athan: reigned 38 years.

(Sons of Mudi-Cheral-Athan II:)

Chenkuttuvan, (A.D. 90-145) who cros-	Ilanko-Adigal, the author of

Note.—*Velmal (வேள்மாள்) = a Countess: feminine of Velman (வேள்மான்) = a count or an Earl belonging to the Vellala caste.

† The period of reign assigned to each king in the list is according to the "Ten-Tens" (பதிற்றுப்பத்து).

sed the sea: married Perun Thevi, sister of Velman Anthuvan, and ruled 35 years. He was a great warrior, captured Viyalur: attacked Mogoor of Palayan Maran in the Pandiya kingdom: conducted an expedition by the sea to the banks of the Ganges and conquered the Aryan kings: defeated the nine Chola princes who rebelled against his cousin Killivalavan, the grandson of Karikala. At his fiftieth age he performed the Rajasuya-yagam. The period of his reign is probably between A.D. 90-130.

the great epic. Chilappathikaram.

Chelva Kadunko *alias* Yanaikkad-Chey, "the elephant-eyed." (A.D. 125-35): married a Countess of the family of Velman-Avikko and reigned 25 years. He was a contemporary of Pandiyan Nedun-cheliyan II.

Perum Cheral-Irumporai (A.D. 135-50) married Velmal Chellai, daughter of Velman Anthuvan of Maiyur: besieged Thagadur and ruled 17 years.

Kudakko-Ilancheral-Irumporai, Perum Kuntrur Kilar was his court-poet, ruled 16 years.

Cheraman Mavenko: his contemporaries were Pandyan Ugra Peruvaludi and Cholan Rajasuyam Vetta Peru Narkilli.

THE PALLAVA DYNASTY.

Skandavarman.

- Simhavarman.
  - Skandavarman.
    - Nandivarman I (King of Kanchi.)
- Yuvamaharaja Vishnugopa.
  - Simhavarman.
    - Vishnugopavarman (King of Palakkada).
      - Simhavarman.
        - Simhavishnu.
          - *Mahendravarman I.
            - Narasimhavarman I.
        - Bhimavarman.
          - Buddhavarman.

Note.—*It is specified that this king belonged to the dynasty of the Pallavas of Kanchi, that he was the son of Simhavishnu and that he had the surnames of Avanibhajana, Mattavilasa, Gunabhara, and Satrumalla.

Mahendravarman II. — Adityavarman.
|
Parameswaravarman I. — Govindavarman.
|
Narasimhavarman II. — Hiranyavarman.
|
Parameswara-varman II. — Nandivarman II (A.D. 717-779).

Dantivarman (A.D. 779-830).

Nandivarman III (830-854).

Nripatunga (854-880).

Aprajita (880-900)
(The Last Pallava Ruler).

CHAPTER IX.

TAMIL ARTS.

I

With regard to the useful and fine arts, agriculture, weaving, building, pottery, sculpture, painting, music and dancing found great favour with the Tamil people in all ages. The Tamils, says

Dr. Rabindranath Tagore, "were great artists, and they could sing, design, and construct."

The main or staple industry of the Tamil people was and continues to be *agriculture* or husbandry. They knew how to cultivate wet and dry lands. Sage Tiruvalluvar has devoted a chapter in his Kural to Ulavu or Agriculture. 'They alone live who live by tilling the ground.' The Tamil kings fostered agriculture in every way by building anicuts and reservoirs. The grand anicut in the Cauvery built by Karikala Chola is noteworthy. The agriculturists alone would and could relieve beggars and help ascetics. Ploughing, sowing, or planting, manuring, weeding, watering, are some of the most important agricultural operations. The only manure used in ancient times was probably the dung manure. To manure the field with dung is better than tilling, and, after weeding, to regulate the water is better than its supply. An agriculturist can dispense with manure altogether if the dust to which he has reduced the soil be exposed to the enriching influences of the sun, wind and weather. The great moralist

advises the cultivator that a handful of dung manure will be a great superfluity if he knows the art of drying up one *palam* of dust to a quarter of it. Green manure was probably not known in times of yore. Now-a-days oil cake and bone and horn dust manure bulk largely in the name of scientific agriculture and deep ploughing is recommended, which requires the field to lie fallow to make up for the periodical exhaustion of the soil in a short time. In the Tamil country the cultivation of paddy and sugar-cane on wet lands was widely known, and the raising of *nava thania* or nine kinds of grain on dry lands was then not unknown. The Vellalas are said to have systematised the art of husbandry. About the dawn of the Christian era thousands of velirs or cultivators were imported with a view to reclaim forests and waste lands in Tamilaham and to find food for the overplus of immigrants from the north. A poem of forty stanzas on agriculture or ploughing is extant, which has been fathered on Kamban.

Agricultural comparisons are indulged in by Tamil poets, particularly by kilars or Vellala bards, as St. Appar.

மெய்மையா முழவைச் செய்து விருப்பெனும்
வீத்தை வித்திப்
பொய்மையாங் களையை வாங்கிப் பொறையெனு
நீரைப் பாய்ச்சித்
தம்மையு நோக்கிக் கண்டு தகவெனும் வேலி
யிட்டுச்
செம்மையு ணிற்பராகிற் சிவகதி விளையு மன்றே."

In order to reap the harvest of Siva's bliss, truthfulness is ploughing; desire, sowing; untruth, weeding; patience, watering or irrigating; and culture and character hedging. Cotton-growing is going on apace as it pays and as the mills and gins are hungry every day for bales.

Next to food, raiment. The *art of weaving* cloth of coarse kind flourished in primitive times. As time advanced, cotton and silk fabrics of every colour and hue were produced without any power loom. In the chapter on Tamil Commerce the variety of cloths for males and females was referred to. Both men and women took part in weaving, 'kārukar' and 'kāruka madanthaiyar' occur in Tamil epics and

songs,* cotton was drawn into threads by women with the help of 'rattu' or chirka of Ghandi fame provided with needles. Metaphors and similes from this art abound in Tamil poems. A literary work is known as nool** in Tamil. In Silappathikaram p. 336 is found a catalogue of silk varieties and their nomenclature. The threads were so fine as to be invisible. The cloth made at Kalinga (Orissa) looked like the sloughs of serpents. (Puram 383). In later times silk weavers or Sourashtras came from the north and added to the volume of the trade in silk cloths. Hair cloths, kambalams and shawls were made in the Tamil land.[4] The woollen cloths protected the Tamils from cold in winter. Cloth trade was monopolised by the Yavanas, who were Bactrian Greeks or Arabs. Koranad in Tanjore, Urayoor in Trichinopoly, Kanchi in Chingleput, Arni in Arcot, and Kollegal in Coimbatore are

* 'பருத்திப் பெண்டின் பனுவலன்ன' Puram ** பஞ்சிதன் சொல்லாப் பனுவலி ழையாகச், செஞ்சொற் புலவனே சேயிழையா—எஞ்சாத கையேவாயாகக் கதிரோ மதியாக மையிலா நூன் முடியு மாறு''—Nannul.[3] 'நோக்கு நுழைகல்லா நுண்மைய'—Patthu Pattu.[4] "பனி மயிர் குளிர்ப்பன பஞ்சின் மெல்லிய சனிமயிர் குளிர்ப்பன கண் கொளாதன எலிமயிர்ப் போர்வை''—Chintamani.

some of the important weaving centres to-day.

"The fine arts, as generally understood, comprehend the arts of Architecture, Painting, Sculpture and Music. Architecture is utility with ornament; painting, instruction and beauty; sculpture, the ideal; music, emotion" (Lord Napier). Ruskin defines Architecture 'as the art which so disposes and adorns the edifices raised by man for whatever uses, that the sight of them may contribute to his mental health, power and pleasure' and distinguishes it carefully from Building, which is 'to put together and adjust the several pieces of any edifice or receptacle of a considerable size.' Architecture comprises two principal elements—material and style, (*i.e.*) clay, wood, stone, brick and chunam, depending upon local supply and destination; the Classical style good for habitation, the Gothic style (with pointed arch and groined roof) indispensable for prayer, Hindu and Mussalman styles combined being spiritual and universal. "The Byzantine style, like the Saracenic, embodies, as its distinctive features, the Arch and the Dome, while the slender, separate

campanile in the first answers to the *minaret* in the second." The Indians are warned against the sham imitation of the Europeans in matters of the fancy or taste, and they should study and preserve the arts of their own country for their intrinsic beauty and value and as an element of their nationality.

The Tamils were great *architects* or skilful builders from of old. Huts of wood or clay with roofs of leaves of good old times continue to be built even to-day. Sacred buildings were made of stone. In the Buddhistic era rock-cut temples were in fashion. Carved work and engravings were had in temples and palaces. The structure of temples bespeaks the advancement of Tamil architecture in pre-Aryan times. The Tamils were experts in *design* and *decoration*. Mr. Fergusson and Sir John Marshall speak of the greatness of Tamil architecture and of the Aryan indebtedness to the Tamils in this respect. Mayan, the great architect, was a Tamilian. Dr. Slater, author of the *Dravidian Element in Indian Culture*, says that there is nothing in north India equal to the sumptuous greatness and elaboration of

the magnificent South Indian temples. Tombs and monuments—cromlechs, dolmens, kistvaens, tumuli, menhirs, urns, kulis of old—unearthed at Adichanallur, Perumbair, Pallavaram, Almanir, Coimbatore, Kollur, Tirukoilur etc. by Messrs. A. Rea, M. J. Walhouse, Newbold, Branfill, Burgess, Foote and Sewell speak volumes of the Tamilian activities in various directions towards the advancement of the arts. The Tamils knew *mining* or quarrying, and gold, iron, and precious stones—diamonds, emeralds, rubies,—were quarried by the Tamils in pre-historic times. Smiths, blacksmiths and goldsmiths, there were among the people of the Tamil country. The Tamil Kings encouraged the migration of skilled workmen of other lands, as the sculptors of Gujerat, the painters of Kosala, the smiths of Maharashtra, the blacksmiths of Avanti, and the carpenters of Greece, and these artisans worked harmoniously together with the artists of the Tamil land. *Vide* Manimekalai xviii, xix and Perun Kathai, Book I, Canto. 58, ll. 40—44.

" யவனத்தச்சரும் அவந்திக்கொல்லரும்
மகதத்துப்பிறந்த மணிவினைக்காரரும்

பாடலிற்பிறந்த பசும்பொன்வினைஞரும்
கோசலத்தியன்ற ஓவியத்தொழிலரும்
வத்தநாட்டு வண்ணக்கம்மரும்.''—(Perum-
kathai).

The Tamil *music* was indigenous and different from that of their neighbours. Flute (kulal) and yal were peculiarly their early musical instruments. The Tamils of the different *thinais* or regions had their separate airs and instruments. Drum played an important part on marriage occasions and in funerals (Mana-parai and pina-parai). The airs were called pans which were sung to the accompaniment of flutes. The hill tribes had the drum called *tondaham* and sang pans on yal; the junglemen used the drum yeru-kol-parai and mullai yal and sang Sadari; the men of the plains and fields had their marutha yal, their drum Mulavu; the fisher folk of the sea board had their meenkol drum, and neithal yal (Vilari); and the denizens of the desert played on *tudi*, their war-drum, and *pansuram* was their martial air. Ravana the Great pleased Siva, the Great Dancer, with his performances on an instrument of seven strings which were his

own nerves. Vocal music and *dance* went hand in hand. Yal was of different kinds —perunkalam of 1000 serings, per yal of 7, 16, 17 and 21 wires, etc. Isai was seven—kural, thuttham, kaikkilai, ulai, Ili, Vilari, and tharam—represented by the long 'vowels' ஆ, ஈ, ஊ, ஏ, ஐ, ஓ, ஔ—produced in seven different parts of the body. Among the Yal-players Tirunilakanda Yalpanar, the inseparable companion of St. Tirujnanasambandar, was a player *par excellence*. Thalam, a kind of cymbal for keeping time in music, was much in vogue. There are old treatises on this branch of music called Thala—Samudram and Thala—Otthu. On *Isai*, the sangam works whose names alone have been handed down to us were Isai—Nunukkam, Muthu Narai, Muthu Kuruku, Indra kalyam, Pancha-Marapu, and Paratha Senapathiam. The details of dance are found in the commentary on Canto III of Silappathikaram, entitled 'Arangettu kathai'. To go into details here will be dry and uninteresting to the lay reader, and those endowed with taste for it would look up the reference. Something like the music of the spheres—twelve signs of the

zodiac presided over by seven angelic maidens who sing—is described in Silappathikaram. Palai seems best fitted for music, and hence the names—Sempalai, Sevvalipalai, Kodippalai, and Mel-Sempalai. From the Sirappu-payiram to Mr. Abraham Pandithar's *magnum opus* on music composed by Viruthai Sivajnana Yogigal, the following verses are quoted *in extenso* for the information of our readers.

“ ஆடு முதலாம் பன்னிரு வீட்டில்
குரலிளிக் கொன்றொன்று கொடுத்தைந்தினுக் [கும்.
இரண்டிரண் டாக வீயிற் பன்னிரண்
டில்நிறை வெய்தும், இதுவே யாழிற்
பன்னிரு வீட்டிற் பயிலிசை யாகும்.
அதை யிரட்டிக்க இருபத்து நான்கு
கேள்வி வருநிலை மூன்றினுங் கெழுமும்.
ஒத்த அளவில் பாத்தற் கொவ்வும்
இணைகிளை நட்பும் பகைமுறைக் கியலும்
பழந்தமிழிசைநூற் பாலைகள் நான்கிற்
பன்னீரில்லிற் பயில்வதாயம்.
ஆய மிரட்டிக்கிலாகும் வட்டம்.
வட்டமிரட்டிக்கில் வருந்திரிகோணம்.
கோண மிரட்டிக்கிற் குலவுஞ் சதுரம்.
அறுநான்கு அலகுளிலையே லொன்றுமூன் (று)
ஐந்தேழலகி லொன்றா கேள்வி.

கோணஞ் சதுரமிலையேற் கேள்விக்
கால்அரைமுக்கால் கணக்குக்கிடமிலை.
ஆதலி னுள்கி யறிமினென்றும்,
வட்டப் பாலையில் யாழ்வகை நான்கும்.
பன்னிரு பாலையும் பாலையே ழேழும்
பெரும்பண் நான்கும், சாதி நான்கும்
உள, அதில் விளரி, கைக்கிளைக் கொவ்வோர்
அலகு குறைத்திரு பத்திரண் டாக்கி
இசைக்க நூல்கள் இசைத்தன வென்றும்,
பாலைநான்கிற் பன்னீராயிரம்
பண்கள் தமிழிற் பல்கின வென்றும்,
தென்னன் சிவனே மன்னெனவைகட்கும்
முன்னிறை யாக்கொ ளின்றமிழ் வழக்கால்
தமிழ்க் கழகங்கள் தழைக்கச் செய்த
தென்னவர் மரபிற் சிறந்து தோன்றி....
தமிழனிராவண னமரேழிசை யொடு....
வழங்கல் கேட்டலிற் பழம்புரை யேழிசை
தமிழர்க் குரித் தெனல் சால்பாம்."

II

"The science and practice of the fine arts were highly developed amongst the ancient Tamils. The study of music was an essential part of a liberal education; and the Tamils excelled in soft melodies which had a gentle and soothing effect. The gamut consisted of seven notes, which were named *tharam*, *ulai*, *kural*, *Ili*, *thuttham*,

vilari, and *kaikilai*. The principal tunes or airs were four in number-*palai*, *kurinji*, *marutham*, and *chevvali*,—and each tune had many variations, making in all 103 distinct tunes.....The different parts in music—bass, tenor, and treble—were also understood. They were not sung together, but one after another in succession. A great variety of wind instruments were in use. Chank shells which gave a deep swelling sound were used in temples and in marriage and funeral processions. The flute which had eight holes in it was capable of considerable modulation. Single and double faced drums and pipes of various kinds accompanied the lute in every musical concert. The smallest in size and one most commonly used had seven wires: the other kinds had fourteen, seventeen, and twenty-one wires each....

"Dancing was cultivated as a fine art, ...and rules were given in detail for the performance of the several kinds of dancing then in vogue. There were Tamil and Aryan systems of music and dancing and plays.

"In the arts of painting and sculpture also the Tamils had acquired a consider-

able degree of proficiency. Figures of gods, men, and animals were painted with a variety of colors on the walls of private houses and public buildings, such as temples and palaces. The curtains used in bed rooms and theatres and the cloth cases for the lute and other musical instruments were beautifully painted in imitation of flowers and creepers. Very pretty dolls were made out of wood or the soft pith of the *kidai*.

In the temples and monasteries there were images of gods and goddesses made of mortar and painted so exquisitely that the superstitious worshippers believed that the cunning hand of the painter had endowed them with the power to grant their prayers. No mention is made however of images or statues made of such enduring materials as stone or metal.

" The houses of the poor classes were built of mud and thatched with grass or with the leaves of the cocoanut or palmyra palm, and their walls were painted with red earth. Most of the houses in the towns were built of brick and had tiled roofs: the walls were plastered with lime, and small windows shaped like the eye

of the deer admitted light and air into the inner compartments......Furniture of various descriptions was in use......Some of the great fortresses, their walls, ramparts and towers were constructed with rough-hewn stone and mortar."—*(Tamils 1800 Years Ago.)*

" Among the industrial arts that found patronage in the Tamil Kingdoms and obtained distinct individuality was the art of *Sculpture*. Though Sculpture seems to have flourished in India some centuries before Christ, it had been in the hands of a select few who undertook works from kings. During the time of our early Tamil saints, it was chiefly in the hands of the Samanas and Buddhists....During the tenth century A. D. Sculpture became less costly and different classes of sculptors arose who undertook works in various departments of their art for moderate charges. It found field side by side with *Architecture*, and the building of various temples was undertaken by wealthy citizens or from subscriptions collected from the people....In architecture the Pandyan was different from the Chola. In the one we find the richness of beauty par-excellence, and in

the other, strength combined with moral tone.....There are some hints in Devaram that Cholas encouraged ship-building."—(E. N. T. Mudaliar.)

"Dravidian Architecture is of indigenous origin and has advanced by a course of evolution; that the structural development is little if anything at all, while the development has all along been one of ornamentation.

In investigating the origin of styles we have been led to discover a fact which we were very far from expecting, which nothing could make us guess, and which renders the study of Dravidian art extremely interesting. That is that there has never been foreign influence.

In South India every epoch has been marked by a definite style, which is explained by the style of the preceding epoch and which serves to explain the style of the following epoch.

The Pallava period is that of sculptural rocks;

the early Chola period that of grand *vimanas*;

the later Chola period that of the
most *gopurams* ;
the Vijayanagar period is that of
mantapams ;
and the modern period that of
corridors."

(Dr. G. Jouveau Dubreuil).

CHAPTER X.

TAMIL SCIENCES.

I

Among the sciences known to the Tamils, *astronomy* may be taken first. The Tamils were great sea-goers and travellers. During their voyages and travels they were great observers, and the voyagers during nights were helped by observations of the positions of the moon and the stars. When they migrated to distant lands, they were great star-gazers. When they prepared the calendar, the sun and the moon loomed large, and the distances of the bright planets to one another and to the earth were noted very carefully. The use of Thingal for month and the reckoning of 28 asterisms go to show that lunation was the basis of the Tamil calen-

dar. The nearest planet to the earth is the moon, and the order of the planets, according to distance, is as follows: Moon, Mercury, Venus, Sun, Mars, Jupiter and Saturn. The primacy of the sun is accounted for this wise. It is the life-giver and fosterer and makes day. The next planet which serves to illuminate the night is the moon, waxing and waning. The Aryans observe only pakkshams, bright or dark, of the moon, and all ancient Aryan literature makes no mention of week days. The week day calculation is purely Tamilian, and when the Tamils made their westward emigration, they made their settlements in the lands of the Euphrates and the Tigris—Accad or Assyria and Babylonia. Hence the week day calendar planted itself in those countries, and it is hysteron-proteron to say that Babylonia contributed it to Tamil India on account of its commercial intercourse with this land.

The influence of the planets and the stellar system on nature and man was recognised in times of old. Science recognises the solar influence on nature and the lunar influence on the tides. Astrology

based on such influences took its rise in the Tamil land in pre-historic times. To look at the shooting stars or meteors when they melted in the air and irradiated the skyey expanse was associated with some calamity to come, and the eclipse, both lunar and solar, was looked upon as inauspicious, and baneful, and no pregnant woman would dare to observe the phenomenon.

The Tamil feasts and festivals were regulated by the moon and the sun, and moonlight-nights were great delight to the Tamils. The six seasons or paruvas of the Tamil year began when the sun entered Leo and closed with its passage through Cancer. The opening month of the Tamil year was Avani and the closing month Audi, and the two *ayanams* (uttara and dakshana) made the year. The sun begins to be shadowed by clouds in Auvani and the Tamil people have their surya pongal to thank the sun for having warded off the evils of the winter cold and the dewy chill, and they have it also in the opening day of the month of Thai for the inauguration of the happy or bright season.

One distinguishing feature of the Tamil astrology is the inclusion of Rahu and Kethu venomous as serpents. The Aryan astrologers make no note of them, and their predictions are, therefore, not quite accurate and fail of their effect. Puram 229 refers to the falling of a meteor in the month of Panguni and the portent of the King's death on the seventh day. In Silappathikaram, Cantos 10 and 23, there are astronomical references portending ill to Kovalan and Kannaki for their departure on an inauspicious day, Tuesday the 29th Vaikasi, and to the city of Madura which was in flames for the injustice done to them. Similar references are met with in Manimekalai and in every subsequent classical poem.

Of the Tamil calendar Dr. Slater writes:

"This unique calendar aims at a degree of astronomical accuracy and consistency beyond that of any other calendar in use".

According to the Tamil astronomy man's life is affected by the planetary system, and the grand climacteric is fixed at 63, the unit of growth or change in the

constitution of man being 7 years, or, as some hold, 9 years. The Brihaspathi cycle is 60 years, and the Grahaparivirthi cycle 90 years. The latter is said to have comprised 'the sum of the products in days of 15 revolutions of Mars, 29 of Mercury, 11 of Jupiter, 5 of Venus, 29 of Saturn, and one of the sun.' The Tamils used this cycle in their deeds and inscriptions. Man reaches the adult stage in his 18th year and attains the legal majority at 21. In the short span of human life, crises are supposed to occur in the 42nd, 54th, 63rd and 84th years, when the Deity is propitiated with gifts and presents are made to the poor and the deserving.

The Science of *Chemistry* was a favourite one with the Tamil savants and sages. In the name of alchemy it has acquired odium. Chemical compounds of many sorts are found described in Tamil poems. The art of transmuting base metals into gold was their end and aim. Even to-day certain ascetics pretend to know the art, and practise it.

Mathematics, rather *mensuration* in verse, was familiar to the Tamils, and what is called the higher mathematics

was probably not attempted. No poems are extant, bearing on the subject.

The Science of *Ethics* was highly advanced in Tamil in the Sangam Age, and the Jains added largely to ethical literature. The summation of Tamil ethics is Kurral.

The *Social Science* dealing with the society of man and woman, rather the sexual science, forms a part of Tolkappiam, Porul, and the third division of Kural, and is separately dealt with in *Kokkoham* in detail.

Physiology, *Anatomy*, and *Veterinary* Science have survived the ravages of time in *Udal kutru vannam* and in *Vakada Nool.*

Political Economy is embodied in Porul Pal of Kural, and the modern political economists will do well to study this section and appreciate its excellence though it was written 2000 years ago.

Logic, *Psychology* and *Ontology* form part and parcel of all Siddhanta works in Tamil, and the chapter on Meipattu-Iyal in Tolkappiam Porul is worth careful study in this connection. "Logic was not pursued as a distinct science, but only as

a method for the correct conduct of philosophical enquiry. The Hindu syllogism of five parts—assertion, reason, example, comparison, and deduction—[This mountain has fire," (assertion), because it has smoke (reason), like the kitchen—hearth (example). This mountain also has smoke (comparison). As it has smoke, it has fire (deduction)]—is more complete than the Aristotelian syllogism of three parts. Our manner of stating the major premise avoids the use of general propositions; for, instead of stating that all smoke is accompanied by fire, we have ' wherever there is smoke there is fire'. The argument is directly from a particular case to another particular case, which is the most usual and natural method of reasoning. English logicians, as Bain and Mill, have quite recently adopted this view."

Agastya's Science of Palmistry is called *Samudrikam* or ' Wisdom of the Ocean '. The full title of the work is Purusha Samudrika Latchanam, and the treatise is said to have been dictated to Agastya by Siva's son Subramania. It dwells on the marks on the palms or wrists, moles, size and shape of the different

visible members, the shape and height of person, length of arms and feet and draws inferences from the whole. The following are some specimen mottos of Samudrikam. He will have wealth and long life whose lines in the palm of the hand are reddish and small; if they are thick, he will have sorrow. A person having lines in the palm of the hand like the chank and the wheel (chakram) will have ample income and he will be charitable and liberal to everybody that may resort to him. If one has 'matsya rekai' or lines like the fish, he will be very liberal: if they are like the windpipe, he will win applause. If they are like the saw, he will be energetic and brave. One will be meek and humble whose rekais in the palm are like the pitcher; and he will be a Pandit if they are like the moon and so on. This ancient science travelled from Pandya country to Arabia and thence entered Europe.

II

"*Rahu* and *Kethu* are the last two of our nine planets. Puranically, they represent the head (caput draconis) and the tail (cauda draconis) respectively of a dragon.

Astronomically, they are the ascending and descending nodes of the moon, being two imaginary points where the orbit of the moon in its revolution round the sun intersects what is called the ecliptic. The ecliptic, though really the orbit of the earth round the sun, is practically the apparent annual path of the sun in the heavens and is the central portion of the zodiac. The path of all the planets in the heavens constitutes the zodiac, which is divided into twelve parts, named after the constellation situated in each. The sun moves along the central path of the Belt within which all the planets move. For all practical purposes of astronomy, it is convenient, as our astronomers have done, to regard the sun as moving in the heavens, though the motion is caused by the revolution of the earth. This apparent path of the sun in the heavens called the ecliptic is intersected in two points by the moon in its revolution with the earth round the sun, *i.e.*, the moon in its course crosses the ecliptic at two points, but in the other parts of its course, it is away from the ecliptic but never at it. When the sun and the moon are in conjunction at any point

in the zodiac, we have what is called the new moon. But when the conjunction takes place at one of the two nodes aforementioned, *i.e.*, at either Rahu or Kethu point, then a solar eclipse occurs—that is, the sun and the moon being then visible to us nearly on the same line, a portion of the solar disc is intercepted by the body of the moon. But, on the other hand, if the sun and the moon are at opposite points in the Zodiac, we have what is called the full moon, and when this full moon occurs, while the sun and the moon occupy these two opposite points respectively, to wit, the Rahu and Kethu points, even then they are on the same line with the earth but on different sides of it, and the moon therefore merges into the shadow of the earth caused by the absence of the Solar light. Then we have the lunar eclipse...As these various planets are two mere imaginary points at which the path of the sun and that of the moon meet each other, we are unable to identify their position at ordinary times though they are always situated exactly opposite each other separated on either side by five signs of the zodiac and are ever moving

through the zodiac like the other planets at 18 months per sign of the zodiac or solar mansion. For the purpose of determining the eclipses, it is necessary to know the position of these points, and they are therefore marked every year in the Calendar and assigned to a particular solar mansion in the zodiac. This interesting astronomical principle is made use of by Meikanda Devar in his Siva-Jnana-Bodham in the following stanza by way of a simile for illustrating a difficult theological principle which could not otherwise be explained.

> இந்துவிற் பானுவிலி ராகுவைக் கண்டாங்கு
> சிந்தையிற் காணிற் சிவங்கண்ணு—முந்தவே
> காட்டாக்கிற் றோன்றிக் கனல்சேரிரும் பென்ன
> ஆட்டாணு மோதைந் தெழுத்து. (III 9).

"The imperceptible Rahu and Kethu become perceptible during the solar and lunar eclipses. So God becomes visible in the heart by the device of Panchatchara like fire in a wooden rod subjected to friction, and the soul becomes merged in Him losing its individuality like heated iron. Therefore, practise Panchatchara."—(T. Virabadhra Mudaliar).

"The earliest works of Scientific Indian Astronomy (after about 300 A. D.) were four treatises, called *Siddhantas;* only one *Surya Siddhanta* has survived. The doctrines of such early works were reduced to a more concise and practical form by Arya-bhata born, as he tells us himself, at Pataliputra in 476 A. D. He maintained the rotation of the earth round its axis (a doctrine not unknown to the Greeks) and explained the cause of eclipses of the sun and moon. Mathematics are treated in the third section of his work, the *Ariya-bhatiya.* Varaha Mihira, born near Ujjain, began his calculations about 505 A. D., and, according to one of his commentators, died in 587 A. D. He composed four works, written for the most part in *Arya* metre: three are astrological—the Brihat-Samhita, Brihaj-Jataka, and the Leghu-Jataka. His *Pancha-Siddhantika*, based on five Siddhantas, is a *Karana* or practical astromical treatise. Another distinguished astronomer was Brahmagupta who, born in 598 A. D., wrote, besides a *Karana*, his *Brahma Sputa Siddhanta* when thirty years old. The last Indian astronomer was Bhaskaracharya, born in 1114 A. D. His

Siddhanta-Siromani has enjoyed more authority in India than any other astronomical work, except the *Surya Siddhanta*."—(A. A. Macdonell).

"Saiva teachers maintain the existence of three distinct eternal entities, God, Soul and Matter—Pati, Pasu, Pasam,—one Deity being a Person, not a mere abstraction, and distinct from the human soul and matter, both which derive their existence from him as their efficient cause. Matter cannot proceed from 'spirit'; therefore the world was not developed from God' is a maxim of this School. That which knows is the soul, and that which is known is the Deity, and hence it follows, 'when it is said one exists, he who says it must also exist', which is another maxim. And these two express the distinguishing principles of the system it represents. Yet God cannot be comprehended but by grace or divine illumination, as 'all wisdom', it is taught, 'comes from grace (Arul)'. According to this system God himself appears as the Teacher of the soul in human form, and leads men to himself, even as men take wild animals of their own kind trained for the purpose. This he does by means of

the seven sacraments, which are: Ocular, manipulative, oral, scriptural, mental, disciplinary, and formal instruction, this last being of two kinds, *symbolic* and *spiritual*; the symbolic including the ceremony of *initiation* and *confirmation*, and the spiritual being that which effects *communion* with the Deity"—(D. Gopaul).

CHAPTER XI.

TAMIL MEDICINE.

I

The Tamil Medical Science to which chemistry was ancillary is the most ancient, advanced and effective, and best suited to the climate and to the economic condition of the Tamil country. It is known as Siddha Vaidyam. Its object is three fold—preventive, curative and recuperative, and also prolongation of life. Sound mind in a sound body is a sound maxim, and nothing can be achieved with a disordered or diseased body. The Siddhars aimed at sound body; for, without it, liberation and bliss are out of the question.

"தேகமிருந்தல்லோ சித்தெல்லா மாடலாம்,
தேகமிருந்தாக்காற் சேரலாம் பூரணம்,
தேகமிருந்தாக்காற் செயலெல்லாம் பார்க்கலாம்,
தேகமிருந்தாக்காற் சேரலாமுத்தியே."

St. 545, Tirumular Karukkidai Vaidyam 900.

The first medical treatise was by Siddhanar or Sivanar and contained seven lakhs of stanzas. It was followed by the innumerable works of Nandhi, Sanakar, Sanathar, Sananthanar, Sanarkumarar, Tirumular, Pathanchali, Agathiar, Pulatthiar, Pusundar, Kalanki, Pokar, Senkanar, Karuvurar, Thanvanthiri, Sattaimuni, Theraiyar, Ukimuni and others. These books treat of Mani or Rasamani, manthiram, or prayers to deities, and medicine of the prophylactic, curative and recuperative kind or Kappu, Neekam and Niraippu. The means of curing diseases are, according to Thirumular, 1 simples, herbs (moolikai), 2 Salt (uppu), 3 acids (thee-neer), 4 fasting (upasam), 5 body components (udar-porul), 6 arsenics (padanam), 7 metals (lokam), 8 extracts or essences (satthu), 9 mercury pills (rasa kulikai) and 10 yoga or contemplation. Mani is included in mercurial pills or rasa

kulikai, and manthiram in Yogam. The same Siddhar made a threefold classification of the above as follows: 1. Moolikai—powder (podi, suranam), ilakiam or lehiam, paste (meluku), oil etc.—these called makkalurai, 2. Surgical (aruvai), ulcer ointment, tinctures etc., 3 ashes (paspam), senthuram, sunnam, sei-neer, thee-neer, satthu, mani etc.—called *thevurai*. These three kinds can be had only in Siddha Vaidyam.

Three methods were prescribed-Oppurai or homopathy, Yethirurai (allopathy) and Kalappurai or mixed. The British treatment is allopathic, the French and German homopathic, and the Aryan mixed, allopathic and siddhic.

The salts are 25, arsenics 64, metals 9, metallic essences 120, medicinal herbs or moolikai 1008.

The pulse feeling was peculiarly siddhic. The nadi's are three—1. idaikalai, or left side breath, 2. pin-kalai or right side breath, 3. suli-munai or the whirling of breath-twist at the inner point of the nose. When the physician feels the pulse, he tells us if the three humours—wind, bile, and phlegm, are normal or abnormal, and this

is the initial stage of his diagnosis.* The other things to be observed or the other tests are the eyes, the tongue, the body, excrement, urine, touch, sound, eight in number. St. Thiruvalluvar, following the Siddhic system, has a whole chapter on medicine. In it he reiterates measure as medicine. His medical advice is follows. 1 diagnose the disease, 2 find the source of it, 3 seek to allay it, 4 observe the season, 5 do the best and that most effectively. The medical science speaks of the invalid, the doctor, the medicine, and the preparer, and of the nature or qualification of these four. To open and equip an Hospital or marutthuva-salai came to be reckoned as one of the thirty-two sacred charities. The art of magnetic (spiritual) healing, in addition to other kinds of treatment, was practised by the Tamil Saints and Sages with great effect, and religious conversions took place very often as a result of such healing. The art is Nature's own simple provision for huma-

* These terms being technical should not be interpreted as it is done in common parlance. The 'wind' is the vital force governing the central and sympathetic nerve systems; the 'bile' signifies the metabolic force controlling digestion, blood and heat formation etc.; and the 'kapa or phlegm' denotes the heat regulating force, which determines the balance of waste and assimilation.

nity to cure human ills in a natural manner without the aid of drugs. The hypnotic, mesmeric and other kinds of psychic treatment fall under the major head of the magnetic healing. (*Vide* Dr. Hull's *Magnetic Healing, U. S. A.*). Rao Bahadur R. K. R. Bhonsle's *Sleep not with the head northward*, illustrated with quotations from Tamil classics, is an exposition of the effects of electricity on the human constitution.

The Aryan medical treatises are chiefly these: Sarakam, Susurutham and Dhanvanthiri nikandu or lexicon. In these it is hard to find the three *Urai's* detailed above. These works are of a later date. Ayul Vetham is purely Tamilic or Siddhic. There is no medical treatise in Aryam bearing that name. Dhanvanthiri lived about 500 A. D. and was one of the nine gems of the Vikramaditian court. Susruthar was his contemporary, but Sarakar his predecessor. Ashtanga Hiruthayam was composed by Vak-padar in the 9th century. The later writers studied the Siddhars' works and translated those pertaining to nadi and paspam preparation and sublimation. In the Sankitha of Sarankathar, which

belongs to the 13th century, the author acknowledges his indebtedness to the Siddhic medical-lore. In an Ayur Vedic conference convened in Madras, its convener, Pandit Gopalachariar, made a similar confession. The medical tests found in the Aryan medical works are only three; seeing, touching, and hearing. That these are not efficient or sufficient tests is known to every medico. Among the recent writers on Ayul Vedic Vydhiam are Adhiman Niddhia, Nathan, Chandrasenan, Soma Devan, Govindan, Nagarjunan etc., and these were conversant with the Siddhic works. Bava Misrar wrote Bava Prakasa in the 16th century. Notwithstanding such borrowings and indebtedness, the Ayul system has a furore while the Siddhic system is prevalent in the Tamil country.

After the composition or compilation of the Atharvana Veda, there was a scheme proposed for writing four upa-vedas, called Ayul, Ardha, Danur, and Ghandarva, and no book, entitled Ayul Veda, was ever written. Yet the term has come to be inseparably associated with medicine.

But the Siddhars have composed several Ayul medical treatises.

The surgical operation of the brain is now looming large, and the President of the British Medical Association, Dr. William MacIvan, has made some trials and scored some successes. It is said that he restored a man to life by removing ulcerous matter in the brain. By this kind of surgery, it is reported that the deaf have recovered hearing, the dumb speech, the rheumatic unimpeded movement, and criminals and men of evil propensities have turned out good and generous men. These are medical marvels in these days. But such a marvel had been performed 2000 years ago. When Agastiar operated upon the brain, a living frog found in it leapt into a water basin held by his shrewd disciple, Theraiyar, and the skull was patched and the herb Karani was applied as a curative. Hence the reputation of the disciple as a great doctor. The Siddhic system declined after the downfall of the Tamil monarchs, its patrons, and the Siddhic physicians dispensed with surgery, relying on herbs and certain preparations.

Elephantiasis, small pox, plague, ring and hook worm affection, which afflict mankind, are the outcome of microbes getting into the human body through inhalation, and the Siddhic works mention effective remedies, which the allopathic doctors and others should know by studying the original works and which they should practise to bring relief to thousands of their victims.

The Siddhic system, being most effective and least costly, deserves encouragement at the hands of the public and of the Government.

The Medical Science, Vaidya Aynuru, by Agastya is prefaced with a topographical memoir descriptive of climate and soil and follows this up with materia medica, noticing the seasons for gathering medicinal herbs, the modes of preparing them and their doses. It describes the pulse and gives rules for diagnosis and prognosis with careful instructions as to diet and regimen. According to him the harmonious action of the five elements and their qualities constitutes health. The body is said to contain three humours—air, bile, and phlegm,—which, when deranged, cause

disease and death. When they are in excess, they must be reduced; when they are wanting, they must be increased. These are the principles upon which the system of cure is based. It enforces strict regimen. The diagnosis distinguishes symptoms under seven heads: bodily temperature, eye-look, face and body colour, urine and stool and tongue condition. The surgical operations are eightfold: excision, inoculation, puncturing, probing, extraction of solids and liquids, sewing and cutting or division. The instruments used are tongs, needles, toothed ones, saws, tubular ones, lancets, knives, bisturies, etc.

A good physician must be a person of strict veracity and of the greatest sobriety and decorum, holding intercourse with no woman but his own wife. He ought to be well-versed in all the commentaries of Ayul Vedham or Science of life, and be otherwise a man of sense and benevolence. His heart must be charitable, his temper calm, and his constant study how to do good. He must be mild and courageous, frank, communicative, impartial and liberal, yet ever rigid in exacting an adherence to regimen or rules.

II

"Indian medical science must have begun to develop before the beginning of our (Christian) era, for one of the chief authorities, *Charaka*, was...the official

physician of King Kanishka in the first century A. D. *Susruta*, the next great authority, seems to have lived not later than the fourth century A. D. The next best-known medical writer is Vak-bhata, author of the *Ashtanga-hridhaya*." (*A. A. MacDonell*).

" Dhanwantri is said by some to have obtained Ayur Veda—the ancient medical record of the Hindus—from Brahma direct, by others to have been instructed in its mysteries by Indra, the god of heaven, where Dhanwantri practised medicine with great success. But witnessing the ignorance and misery of mankind, he descended upon the earth to cure their maladies and to instruct them in the means of preventing as well as curing diseases. This Dhanwantri became King of Kasi, Benares, the most holy city of the Hindus...One of the sages Susruta, son of Visvamitra, a contemporary of Rama, was chosen to be instructed in medicine. The book which Susruta compiled from the dictation of Dhanwantri, was an abridgement of Ayur Veda......We are not obliged to trust merely to the fable-legends of Hindu mythology for the assertion that medicine

in this country is an old and honored science. When the Greeks came to India with Alexander, they found, amongst the traces of civilisation which raised their astonishment and admiration, the practice of medicine far advanced. Of this Arrian informs us, "The Grecian physicians found no remedy against the bites of snakes, but the Indians cured those who happened to fall under that misfortune". And again Nearchus informs us: 'Alexander having all the most skilful Indian physicians about his person, caused proclamation to be made throughout the camp, that whoever might be bitten by one of these snakes should forthwith repair to the Royal pavilion to be cured'. This was 300 years before Christ........Not only did the Greeks derive much information direct, during Alexander and his successor's invasion of India, but from the Egyptians subsequently....When Bagdad, under the Caliphs after the destruction of Alexandria, became the great seat of learning, medicine was cultivated with much diligence and success. Hindu physicians were invited to settle in Arabia, and the works of Charaka, Susruta and

the treatise called Nidana were translated and studied by the Arabians in the days of Harun and Mansur A. D. 773....The Arabians were not only great physicians, but famous alchemists, and to their teachings we owe the foundations of those sciences which have now grown to the fair dimensions of modern medicine and chemistry. It has been said by Draper that 'whilst the Byzantines obliterated science in theology, the Saracens illuminated it by medicine'. 'They seem, however, to have neglected Anatomy, and were more particularly famous for the introduction of numerous oriental remedies. Rhubarb, tamarind, cassia, senna, camphor and various other gums, which are entirely the products of Asia, fully attest that their knowledge of remedial measures came from the East'.—(*Rao Bahadur R. K. R. Bhonsle*).

"In Surgery too the Indians seem to have attained a special proficiency, and in this department European surgeons at the present day still learn something from them, as indeed they have already borrowed from them the operation of rhinoplasty (or the formation of artificial noses.)

The information again, regarding the medical properties of minerals (especially precious stones and metals), of plants, and animal substances, and the chemical analysis and decomposition of these, covers certainly much that is valuable. Indeed, the branch of materia medica generally appears to have been handled with great predilection, and this makes up to us, in some measure at least, for the absence of investigations in the field of Natural Science. On the diseases etc. of horses and elephants also there exist very special monographs. For the rest, during the last few centuries medical science has suffered great detriment from the increasing prevalence of the notion, that diseases are but the result of transgressions and sins committed, and from the consequent very general substitution of fastings, alms and gifts for real remedies."—(*Prof. Weber*).

"There is no doubt whatever that the ancestors of the Vaids (of the Ayur Vedic system) and Hakims (of the Unanī system) knew ages ago many things which are now-a-days being brought forward as new discoveries"—(*The Hon. Surgeon-General Sir C. P. Lukis, K.C.S. I*).

"The vegetable resources is of India are almost unlimited, and the knowledge of drugs shown in the works named above (of Charaka and Susruta) is correspondingly extensive. Most of them are assuaging and depurating (purifying) medicines, suited to the climate of the country and the unexcitable constitution of the people.

But the knowledge of surgery among the ancient Hindus was even more remarkable than their knowledge of drugs ; and it will no doubt excite some surprise, says Dr. Royle, 'to find among the operations of those ancient surgeons those of lithotomy (operation for stones of the bladder : kal-adaippu) and the extraction of fœtus ex utero, and that no less than 127 surgical instruments are described in their works'."—(*R. C. Dutt*).

CHAPTER XII.

TAMIL EDUCATION.

I

In ancient Tamil India Tamil was highly cultivated by young aspirants to the grace of the muses, and these aspirants were very few in proportion to the

population. Education was adversity's sweet milk, and learned men were invariably penurious. There was no popular system of education as it obtains at present. Many villages and hamlets had no schools at all, and young men athirst for the rudiments of learning repaired to teachers far and near, and placed themselves at their beck and call. No fee was paid, but service personal. Implicit obedience and asinine patience to wait for the 'clerkes' pleasure and convenience were recommendations. The master's home was often his School, and the three R's were picked up in three or four years. The learners were content with a modicum of learning and took to their hereditary arts, trades or professions. Young men ambitious of culture attended on the erudite and sat at their feet for years and learned grammar and some classics. Thoroughness characterised whatever they acquired, and memory, the warder of the brain, was sedulously cultivated. The scholars were living gramaphones. Their pulamai or proficiency was declared by their revered guru, and poetic composition was the highwater mark of

their ability and attainments. Sage Agasthiar had his disciples and St. Meikandan his own. In the medieval ages mutts were seats of learning and culture, and propagated religion, not by proselytising but by teaching religious classics and imparting grammatical knowledge. Mahavidhwan Meenatchisundaram Pillai of recent times, a profuse maker of poems of every variety and kind, had a host of pupils at Thiruvaduthurai Mutt. The master and the pupils were fed and clad by the mutt and some of the distinguished pandits of the day acknowledge their deep debt of gratitude to him. In this manner every mutt fostered learning and religion according to its means and resources, and Tamil learning and culture flourished. The mutts remain but as nests of unrighteousness, and the scholars have fled.

In pre-historic Tamil India the Tamil academy or assemblage of scholars and critics weighed the merits of every literary production without fear or favour, and the academy's approval or imprimatur was coveted. The legend about Nakkirar that he found fault with or picked holes in the verse of the Divinity and stuck to his own

opinion despite menace and divine anger tells us how criticism was strictly impartial in those days. After the fall of those academies, the courts of kings and chieftains encouraged poets and amply rewarded them for their masterpieces. The mutts also served the same purpose. Now neither literary coteries nor monarchs nor madathipathis care for learning and culture, and the outcome of this criminal neglect is decadence, which is most regretted.

In ancient times the masses were ignorant and illiterate, but the galaxy of poets outshone the dense darkness all round. Foreign influence easily told on the unsophisticated and slave mentality was perpetuated by crafty wisdom. The pial school was held by some impecunious wit who introduced the tender lads committed to his care to the mysteries of the alphabet, initiated them into the magic of numbers, and posted them up with a few didactic and lexiconal verses whose meaning it was not their care or intent to teach. The Schoolmaster was in most cases a physician and a magician, and could not keep the wolf from the door without such,

miscellaneous knowledge. The villagers often respected him and he was popular indeed. He was a little bit of an astronomer too and could tell times and tides or seasons and festivals. When the number of pupils increased, his son, if he had any, plied his father's trade and acted as his subordinate. If he had none, some elder pupil fulfilled that function. The monitorial system arose in that way. The monitor was more dreaded than the master. This system was popularized in the British Isles by Bell and Lancaster.

As each village was a virtual republic, there was no central educational organisation in any of the Tamil kingdoms for disseminating or diffusing or standardizing knowledge. There was no mass education, and the few equipped with a little learning, or the smatterers, commanded wide influence and respect.

Under the British Government which established itself in this country about a century and a half ago, centralisation began, and a portion, though meagre, of the public revenue came to be set apart for education. Schools—primary, secondary and professional, and colleges for

university education have multiplied in every nook and corner of this ancient land, and the training of teachers to meet the demand was undertaken at the cost of Government. Regular curricula have been framed, and education has become systematic. Teachers are paid fixed salaries according to their grades of efficiency. Elementary education is being made free and compulsory, as the learned minority are hankering after self-government. Knowledge having become diversified, every man has to be a jack of all trades and master of none. Superficiality and scamping have superseded solidity and thoroughness and earnestness. The master has no touch with his pupils, and *ergo* the pupils look upon the master as a wage-earner paid by the month and deserving of no honour, respect, or reverence. The progress of democratization ought to remove slave mentality and ensure self-respect, which necessarily involves respect for others. Unless the schoolmaster is abroad, the illiterate masses and communities cannot hold up their heads among the rest of their brethren, and the birth of the sense of nationality or common huma-

nity among the sons of the land will be out of the question or visionary.

II

"Andrew Bell, D. D., founder of the Madras System of Education, took Episcopal orders, sailed for India in 1787, and, within two years, was holding simultaneously eight army chaplainships. In 1789 he became Superintendent of the Madras military orphanage, and, finding it impossible to obtain duly qualified masters, conducted it by the aid of the scholars themselves. In 1802 Joseph Lancaster published a tractate recommending the monitorial system, and Lancasterian Schools began to spread over the country."—(*Meikle-John's An Old Educational Reformer.*)

"St. Pavanandhi has described the qualifications of the teacher and the qualities of the pupil as follows. A teacher, according to the sage, must be a man of high birth. He who has risen from the ranks has generally none of the ring of magnanimity and broad-mindedness; and, however high his intellectual culture, the narrowness of his heart peeps out at times

and tinges all his sayings and doings. He must have a rich endowment of goodwill and mercy and patience...Good temper counts more than intellectual equipment, and a knowledge of the ways of the world is a necessary supplement and corrective to the bookish or ideal view of life and its transactions. A teacher must be in touch with every thing that goes on in the world and is expected to be a walking cyclopaedia.. A clouded mind is worse than a vacant brain. Above all, a teacher must have faith in God, respect himself, and command the respect of the world...The Saint has compared a teacher to the earth, a mountain, a balance, and a flower. Like the earth, his knowledge must be wide, deep and solid, his patience exemplary, and his teaching productive. Like the mountain, his intellectual wealth must be inexhaustible and varied, his eminence conspicuous and unassailable, and his generosity disinterested and unrequitable. Like the balance, he must resolve doubts, be true, just and impartial to all. Like the flower, he must draw the world to himself by his personal fascination, amiable manners, and *sine qua non* character. The Saint

deprecates incommunicativeness, meanness, deceit, envy, avarice, intimidation on the part of a teacher and likens such an incompetent teacher to a pot of marbles, a rough palmyra, a cotton-stuffed Demi-John, and a slanting cocoanut tree. The *immethodical* teacher is like a jar of marbles and works without a plan. The *inaccessible* teacher is like the rough-barked palmyra whose fruit cannot be reached unless it drops of itself. The *imperfect* teacher is like the Demi-John, hard to put in and hard to take out. The *negligent* teacher, like the slanting cocoanut tree, helps strangers and not his own benefactors. A good teacher selects a suitable place, chooses a fit hour, invokes God on a *dais*, and imparts his knowledge in a clear and methodical manner, amiably, willingly, and directly with a due regard to the capacity of the learner...Learners are of three orders. The wranglers or the top men are discriminative like the swan, and reflective like the cow. The optimes or middling class are receptive like the sand and unoriginal in their talk like the parrot. The wooden spoons or the lowest resemble cracked pots which let out everything of

their contents, are capricious like goats, muddling like buffaloes, and retentive of dregs like the ghee-strainers. Those who are unfit to learn and to whom no instruction should be imparted are the lazy, the sleepy, the indigent, the tipsy, the conceited, the dull-headed, the lusty, the sickly, the thievish, the sulky, the despondent, the cruel, the vile, and the lying... According to the Saint, punctual attendance, willing, cheerful and implicit obedience, thirst for knowledge, mental concentration, a ready ear, an eager mind, and a retentive memory are the distinguishing marks of good pupils, which he calls their duties.

The next section of his pedagogics deals with the methods of study. Every careful student aims at a mastery of the usages of the language, he learns, revises, and re-revises what he has learnt, digests and assimilates what he has received, repairs to his master to clear his doubts, and, to bring out what is sublime, seeks the society of enlightened men, and discusses with them what he takes to be difficult or knotty or intricate...No pupil can attain perfection by merely sitting at

the feet of his Guru and gleaning his sapience. He must supplement what he has gathered from his teacher by moving in learned societies, and when he turns out as a teacher, his progress approaches completion, and when he makes a *debut* on a public platform, he becomes perfect in thought, word and action. Such a perfect scholar has the greatest respect for his master, follows him like his shadow, does whatever pleases him, and lives a virtuous life.—(*The Tamilian Antiquary.*)

CHAPTER XIII.

TAMIL PHILOSOPHY.

I

Religion and philosophy are so inextricably blended in the Tamil mind that it is hard to dissociate them. The Saiva Siddhanta is more a philosophy than religion. This school of philosophic thought is purely Tamilian, and in the closing years of his ever busy life, Professor Max Muller advised the Western orientalists to delve in the quarries of Tamil philosophy which, he believed, would bear ample fruit. The Saiva Siddhanta teachings were enshrined

in the four ancient Tamil *Marais* and *Ahamas*, and when these Tamil writings found their watery grave as a whole or in part, their translations, recollections, and main teachings were attempted by the post-diluvial immigrants, and these came to be transmitted to posterity as their own without any acknowledgment. They continued unquestioned till the 12th century, when Sankara's revolutionary philosophy, and the decline of Buddhism and Jainism woke up the Tamil philosophic mind from its masterly inactivity. St. Meikanda took up the task of collecting and arranging the Siddhantic teachings and codified them in his *Sivajnana Bodham*. Its thoughts were ancient, but their garb was new and largely Aryan. This fact has led many scholars to fancy that Meikandar's work was but a translation of the twelve slokas in Pāva Vimochanam of the Rourava Ahamas. A comparer of the two works with a judicial frame of mind will be convinced of the truth, to wit, St. Meikandar's work was imperfectly understood by its translator into Aryam and some of the teachings were vaguely rendered. According to tradition, Siva taught them to

Nandhi who, in his turn, gave them to sage after sage till Meikanda rose to give them a fixity in his laconic Tamil verse.

Neither the invocatory nor the introductory stanza acknowledges the author's obligation to any Aryan original, and the absence or omission of such an acknowledgment cannot have been intentional, when the point is viewed in respect of the author's integrity or of the pride of authors in case of translations from vaunted originals in the alleged divine tongue.

The Meikanda Sastras are fourteen in number composed by four great men, St. Meikanda, St. Arulnandhi, St. Umapathi, and St. Marai Jnana Sambhandar.

The system of St. Meikanda attracted many pupils gathering sapience at the feet of Sakala Ahama Pandithar. They were 39 in number. The Pandithar learned humility from St. Meikanda and became his first disciple on sloughing off his *anavam* or self-pride. The Pandithar-disciple did honour to his master by developing his teaching in his *Sivajnana Siddhiar*.

The Saiva Siddhantam recognises three eternal verities, God, Soul, and Matter (action) and the dependence of the

latter two on the first or prime mover. Life is a probation. The soul of man works up to the master soul or becomes gross. By good deeds done in a series of births, by contemplation and meditation, the grossness of the body gets lacerated, as it were, and its sublimation in the long end terminates in its liberation. The Saiva Siddhantist looks to Arul or Grace for such ultimate liberation. The souls seeking such liberation are infinite, and the kingdom of such souls is never depopulated. " The first stanza is a short invocation to Polla-Pillayar, perhaps the family Deity of Meikanda Devar, and it runs as follows :—

" கல்லா னிழன்மலை வில்லா ரருளிய
பொல்லா ரிணைமலர் நல்லார் புனைவரே ".

" The good will adorn themselves with the feet of Pollar, begot out of grace by the doubtless He who sat under the banyan tree called kal-ā̄l or who held the mountain bow ". " The stanza being an invocation to the Deity, it is possible to include the object or origin of the work while supplicating Him to further the attempt ". The following stanza,

"தம்மை யுணர்ந்து தமையுடைய தன்னுணர்வா
ரெம்மை யுடைமை யெமையிகழார்—தம்மை
யுணரா ருணரா ருடங்கியைந்து தம்மிற்
புணராமை கேளாம் புறன்".

"As I am the slave of those who, having understood themselves, understand God, they will not revile me. Those who have not understood themselves do not understand Him. I do not, therefore, associate with them, and do not care for their abuse".

"This is a real introduction to the Tamil work by the saintly author himself. This stanza too does not show, that the work was a translation, but the spirit pervading it goes to prove that it was of such a novel kind as to revolutionise thoughts. We have already seen that, at the time the author started the work, a number of religious movements outside the pale of saivaism were being set on foot, and it was being disturbed by a large number of schisms within. It is no wonder therefore that the saint anticipated opposition from at least certain quarters. If his work was a translation, Meikanda Devar would not have felt his responsibility or apprehended any counter move. Again,

as a saintly man, if he was going to make a translation, he would have said so, and invoked the blessings of Nandhi and others who were responsible for the original. All these facts go to show that the work is an original one".

Further, the last sloka of the Sivagnana Botham in Aryam repudiates the translation theory. If it forms a part of tha Rowrava agama, it will not exhort the gift of Sivagnana Botham as a separate work to a disciple.

"பாவநா தீக்ஷயாசைநம் சுத்தம் கிருத்வாயதா
விதி
சிவஞானபோத சாஸ்திரஞ்ச தத்யாத்பத்ய
சிந்தநம்".

Sivagnana Botham falls into four divisions:

Sutras 1—3 Pramana, or Proof.
4—6 Lakshana or Characteristics.
7—9 Sadhana or Practice.
10—12 Payan or Results,

A brief analysis of this important work is given at the end of this chapter.

The celebrated Dravida Maha Bhashyam to this masterpiece is a commentary.

by Sivagnana Yogi, a scholar in Vada-moli, a proficient in Tamil grammar and rhetoric and an expert in logic. Its one serious defect is the attack on or tirade against the Āhamites.

Analysis.

I—Proof.

Sutra I.—Proof of existence of God or Pathi. The universe undergoes the three processes of creation, preservation and destruction. These are done by Hara or Siva.

Sutra II.—Proof of existence of attachment or pasa. Hara and souls coalesce into one entity. Hara grants souls fruit of actions, souls reincarnate, changing forms. Hara is omnipresent.

Sutra III.—Proof of existence of Soul or Pasu. Soul exists, as it denies its entity consciously. It claims the body as its own and is therefore separate from body. The knower of the five sensations is different from the five senses, as each sense can feel but a particular sensation. In the passage of the soul from its dream condition to the waking state, it is different

from the body. The body feels nothing in sound sleep, despite respiration, and the soul is therefore different from the vital air or prana-vayu. The soul often forgets and recollects and is therefore different from Siva. It exists independent of the *tatvas* individually.

II—Characteristics.

Sutra IV.—Qualities of Soul or Pasu. The Inner Powers (antha karnas) act only in conjunction with the soul. The soul is therefore a different entity. It has no cognition under cloud of passions (malas). It has three avastas.

Sutra V.—Qualities of Pasa or Attachment. The *tatvas* act with the aid of the soul, and souls cognise through Siva.

Sutra VI.—Qualities of God or Pathi. All things cognised by soul-knowledge perish. He who is known, though uncognisable by ordinary means or measures, is Siva (Hara).

III—Practice.

Sutra VII.—What is entitled to enjoy the fruits of experience or practices. The Lord has no experience of pasa, and pasa

cannot enjoy the Lord. Soul can attain and enjoy Him.

Sutra VIII.—What is known as means, the best aid or practices. Soul gains wisdom only through *tapas* (penance), and its sagely master is only the Lord. It has no self-knowledge when it deals with the senses, but it has when detached from them.

Sutra IX.—The best method of Practice. Soul can see the Lord through His wisdom. The Lord will disclose Himself to the passion-detached soul. With Five Letters—meditation without interruption, all passion-relic will disappear.

IV—Results.

Sutra X.—Benefits of Liberation of Bonds. Be one with the Lord and hold all your actions as His.

Sutra XI.—Final Beatitude. The Lord alone enjoys the sage's experiences, and if the latter has unfailing love for the Lord, he will merge in Him.

Sutra XII.—What transpires in the state of liberation, or final bliss (Jivan Mukta). Get rid of the three malas, asso-

ciate with Sivagnanis or sages, worship them and the emblem of Siva (Sivalingam) in the full belief that they are Siva Himself. Denounce non-worship.

II

God, according to Saivaism, is both Nirguna and Personal. The word *nirguna* means that God has none of the Mayavic gunas known as *satva*, *rayas* and *tamas*, which are within the range of limitation, and does not mean that God has no attribute. It means *gunathitha* or beyond guna or matter. Both words imply what is non-material and therefore pure *chit* or Pure Being. God may be spoken of as impersonal without being non-personal. His special characteristic, according to Saiva Siddhanta, consists in His possession of eight attributes, which are (1) self-dependence, (2) purity, (3) self-knowledge, (4) omniscience, (5) sinlessness, (6) graciousness, (7) omnipotence and (8) bliss. These attributes of God are included in *sat* and *chit*...Sat is Being and Chit is Intelligence....According to Saiva Siddhanta, God is personal, as meaning

True Being (Sat) both concrete and spiritual, a living being....God is True Being and Intelligence....Sivajnana Botham contains the shortest definition of God as *Siva-sat* or *chit-sat*. *Sat* denotes God, a Pure Being, in which aspect He can never reach us. *Chit* or *Arul* or *Love* denotes His aspect in which He can approach us and we can know Him. *Sat* is the sun which we can never comprehend. *Chit* is the Light, one ray of which is enough to remove our darkness and enlighten us, but for that one ray of light we can never know the Sun....Sivajnana Botham, Sutra XI, ends by saying 'This underlying love will unite it (the soul) to His Feet (Lord).' This underlying love is the fourth and highest kind of love called 'Theevithāra,' by possessing which the soul gives up the love of the world entirely and loves the Lord alone fully. If a man possesses this kind of love, he experiences the Divine Bliss....Manicka Vasagar addressed God as 'My Love, my Bliss'. *Ichcha Sakti i.e.* Supreme Love is a Loving Influence (*Siddhiar*, I-63). Tirumular says 'Love is God' *i.e.* Love becomes the Ultimate Reality.

"According to the Siddhanta philosophy, the relation between God and Jagat (universe including the souls) is so close and so very minutely intimate that it is not possible to separate the one from the other. That is to say, that God is the only absolute Being and that all the rest are wholly dependent on Him. God is the life of the Jagat."...In this stanza (Sivajnana Botham viii 3(*a*), the soul is compared to a mirror by St. Meikanda....Mr. J. M. Nallaswami Pillai, writing on this characteristic of the soul, says: 'This power or characteristic of the soul is brought out in the analogy of crystal or mirror, and the defect of the soul is brought out by comparing it to the *Agni* or fire which cannot become manifest except when it is attached to a piece of firewood or wick'.....

"One wonders how the Saints of Saiva Siddhanta who expressed lofty thoughts in religion, which have been admired by eminent Oriental scholars, could have *worshipped images*. The reason has to be explained. It must first be observed that, when we think of any object, our mind has to rest on some form or other repre-

senting that object, and it is when alone that the action of our mind can be said to be thought on that subject. It is again a fact borne out by human experience that the impression in our mind of any object is rendered immensely stronger when that object is within the grasp of our sense-perception than when it is left to our mental vision alone, unaided by any of our senses. Even in thinking, we can only think of objects we have seen, and we cannot think of God whom we have never seen. Thinking of either man or stone is not thinking of God, and therefore all the figures we think of become merely objects of idolatry. Under such circumstances material things impress upon our minds better. That is the reason why, when we carefully examine the religious history of humanity, of ancient nations of both old and new worlds, we will know for certain that they have all been idolaters...... Images are never worshipped as images, but only as symbols representing God...... This is called *bhavana*....The practice of symbolisation for religious purposes may be clearly seen in the Christian rites of Baptism and the Lord's Supper.

St. Vageesa says :

His symbols and marks and temples,
His ways and the nature of His Being,
Even though Ye recite thousand Vedas,
Ye senseless fools, why don't these
enter your heart ?

From this we see that marks and temples etc. are merely intended to remind us of God.......

" The view of image-worship expressed in Sivajnana Siddhiar may be taken as the view of the Saiva Siddhanta. According to it, God prefers internal worship to all other modes, which are only given a secondary place. Other modes of worship can be seen merely as symbols, and the wise may dispense with them. In the case of the illiterate, it cannot be denied that those temples etc. have wonderfully succeeded in forcibly reminding some of them at least of the reality of God...Sivajnana Siddhiar Sutra II, stanza 28, has : 'The supreme accepts worship both in material forms (Sivalinga) and in living forms (God's devotees) and shows His Grace. If you can place Him in your heart and worship, this will be adequate

worship. In any mode fail not to love and laud Him every day'. Sutra ix, 10 has: 'This internal worship or Yajna is regarded as mukti-sadhana, because it purifies the soul. Using sandals, flowers, dupa and dipa, manjana and food with the esoteric meaning and worshipping Him in the heart: as one thinks and thinks of Him with Jnana, He will gradually enter one's heart, as does the light when the mirror is cleared and cleaned. Then the impurities will disappear.' Here the sandal symbolises vairagya; flowers the eight external virtues such as abstaining from killing etc. being the control of the external senses; dupa, incense, is pride, which has to be offered up; dipa, light, is one's intelligence; the manjana, water, is contentedness; food is one's egoism.....

"'Contemplate the Lord in the Heart Lotus by means of Sri Panchakshara'. There are six important centres or plexuses in the body. They are also called *chakras*. The first is *muladar* chakra. This is the sacred plexus. The second is the *sivadhistana* chakra. There can hardly be two opinions as to its being the prostatic plexus of the modern anatomists. The

third is the *manipuraka* chakra. This appears to be the epigastric plexus. The fourth is the *anahatra* chakra. This is the cardiac plexus. The fifth is the *visudhi* chakra. This is either the laryngeal or the pharyngeal plexus. The sixth is the *agni* chakra. This is the cavernous plexus. All these and other centres in different parts of the body are supplied by the spiritual life-current present in the atmosphere, and we must breathe in such a way that all are supplied properly.......It is said that, when a person has studied the science of breathing and the functions of the different plexuses, he can regulate his system, so that he can evolve all the powers resident in the body....The Yogis, in order to evolve all these powers, concentrate from the lowest plexus to the highest, until, by degrees, a light is evolved, by reason of the force of the life-current being developed to a very high extent......

"The doctrine of Grace and Love is the distinguishing feature of Saivaism. Sivajnana Siddhiar V, 9 says: 'Except as the Supreme Love and Grace there is no

Siva'."—*New Light upon the Philosophy of India* by Mr. D. Gopaul Chetti.

"From among the various schools of Saiva philosophy, five systems of thought stand out as very conspicuous. They are represented by (1) the Saiva Idealists, (2) the Saiva Pantheists, (3) the Saiva Trinitarians, (4) the Saiva Unitarians, and (5) Qualified Saiva Monists. The Saiva *idealists*, such as Sankaracharya and others, hold that Atman, known as Brahma or Siva, is the only real being and that the rest, which appears as the Universe and individual souls, is an illusion brought on by maya or ignorance. The Saiva *pantheists* seem to consider all the Vedic gods as equal and identical in all respects and to regard their names as but synonymous. The Saiva *trinitarians* consider that there are three important Gods, Brahma, the creator, Vishnu, the preserver, and Rudra, the destroyer; the other gods being subordinate to these three. Any one of the Gods may be worshipped, and through His Grace, the samsara got rid of. The Saiva *unitarians* regard the above three gods as one and the same God with three functions to perform. Lastly, there come the

qualified monists who form the large portion of the Savaite population in India. According to them, Samba-Siva (Siva with His consort Amba, our mother) is the supreme or eternal being, possessed of all good and auspicious *qualities par excellence* and of the transcendental nature of intelligence pure and happiness pure. He is a personal God and has His Body (if I may be pardoned for the use of the word) made up of the two categories of *chit* and *achit*. 'Chit' includes all conscious beings, whether gods, men, or animals. 'Achit' comprises the variegated inanimate world. Among conscious beings, each is distinct from the other, and is ordained to appear on the stage of the world, and to experience joy or misery there, according to his past merit or demerit. Owing to the effects of their former actions, the individual souls get involved in the samsara, from which, however, they are finally freed, solely by the study of the Jnanakanda of the Vedas and of the Jnanapatha of the Agamas. For, the performance of rites alone, as laid down in the Karmakanda of the Vedas, does not, for a certainty, enable anybody to attain Moksha. It is Jnanayoga and only Jnanayoga

that, when practised on the lines taught in the Upanishats and the Agamas, can lead the Yogin to eventual, spiritual emancipation....In the latter phases of this (Saiva) faith, the rituals are relegated to the background, while Bhakti, Jnana, and Yoga are elevated to the highest place. This characteristic is fully manifested in that form of faith, called the *Vira Saivam*"—*(K. P. Puttanna Chetty).*

"An accurate knowledge of things may be obtained by *ten* means: perception, inference, comparison, authority, implication, propriety, rumour, impossibility, reversion, and association.....Of fallacious media there are eight kinds: prejudice, misconception, doubt, decision without examination, failure of perception, false belief, belief in what is felt, and imagination....The different systems of philosophy are Lokayatam, Bauddham, Sankhyam, Naiyayikam, Vaiseshikam, and Mimamsakam, and the authors of these systems are Brihaspati, Jina, Kapila, Akshapatha, and Jaimini respectively. Only six of the above media of knowledge are recognised in the above (mentioned) systems.....The most popular review of the philosophical sys-

tems of India is the *Saivadarsana Sangraha*, the author of which was the great religious reformer Mahdvacharya. It leaves out Bauddham and Lokayatham, and mentions the names of the six systems as follows: (1) Purva Mimamsa, (2) Uttara Mimamsa, (3) Sankhya, (4) Yoga, (5) Nyaya, (6) Vaiseshika....The Lokayata, which asserts that life is a certain collocation of matter, that there is no soul nor a future existence, and that men need not care for anything but their welfare in the present life, is identical with the *scientific creed* of the modern materialist. The Bauddha, which teaches that there is no one competent to explain the First Cause and that 'life is a continual suffering', combines the agnosticism and pessimism of the present day. The *Sankhya*, which assumes a material first cause, but recognises no intelligent creator, has many points in common with modern Atheism. The *Nyaya*, which holds that matter and soul and God are eternal, is almost the same as the recent Theism. The *Vaiseshika*, which does not mention a God, but believes that the universe is made of eternal atoms and an eternal all-perva-

ding soul is very much like naturalism allied to the atomic theory. The *Mimamsa*, which contains very little of philosophic discussion but is a dogmatic assertion of the authority of the Vedas, may be compared to the philosophy of the Christian Church which believes in the Bible and claims to be the only revealed religion ".

—*(Tamils 1800 Years Ago)*

ADDENDUM.

Western Scholars have evolved a theory which traces the origin of Indian civilisation and of the Aryan race to Central Asia. Everybody acquiesces in this theory, and therefore everybody believes it. Let us consider it a moment.

One would expect that *when the history of a people was in question, the traditions and literature of that people would be the first sources of information on the subject sought.* But though you have the oldest civilisation and literature in the world, and records which purport to recite your history for *many hundreds of thousands of years, the orientalists do not pay you this compliment. Your books do not anywhere mention or suggest any other dwelling place for Indians than India. Their evidence is unanimously and distinctly to the contrary.* For instance, Rama flourished in India and conquered Ceylon in Treta-yuga, not far from a million years ago. But the orientalists do not vouchsafe your books or your traditions the slightest consideration. They proceed to construct a theory of their own,

which they introduce by remarks of this kind—I quote from one of their principal books, Muir's Sanskrit Texts.

"I must begin," says this scholar, "with a candid admission that, so far as I know, none of the Sanskrit books, not even the most ancient, contains any distinct reference to the *foreign origin of the Indians.*"

The theory is that the Aryans came to India from Central Asia. At first 1,000 years or so B. C. was considered early enough for this migration. Now, I believe, they have gotten the date back 5,000 or 6,000 years earlier than that.

On what do they base this theory? I will give you samples of their principal arguments, and beg you to note well their character.

There are many names in the Rig Veda, some of which are thought to denote Indian rivers. Now, they say, the Ganges is mentioned in the Rig Veda but once, and towards the end. But the Indus or Sindhu, is mentioned early and often. This shows that your ancestors during most of the time of the composition of the Rig Veda hymns, were dwelling near the Indus, that is, in the Punjab and Afghanis-

tan, and did not reach the Ganges until the later hymns were composed.

Very good, but when we look into the meaning of 'Sindhu', what do we find? *First*, that it is a name of *Chandra*, the presiding devata of the moon. *Second*, that it is a name for the ocean. *Third*, that it is used to denote any *great confluence of waters*, and *finally*, (Sankaracharya in the Bhashya-Hridaya) that it is another name for the *Ganges* itself. Having adopted the theory, the Orientalists proceed to build it up by interpreting everything to support it. For instance, the Rig Veda mentions the 'Sarayu'. There is a river of that name in Oudh, falling into the Ganges below Benares. This river is far too south to fit their theory. So they say—I quote one of their leading men, Lassen—"Perhaps it is an affluent of the Sarasvati (a river of the Punjab); in any case, *it is to be distinguished from the well-known affluent of the Ganges.*"

Then as to writing. Their theory requires them to make you illiterate in ancient times, for otherwise how can the silence of your literature on this important subject be explained? Your books

must be more recent than these events, if the theory is to stand.

"An illiterate people," says A. W. Von Schlegel, "ignorant of writing, which has adopted a stationary home after long and arduous migration, might, after a few centuries, easily lose all recollection of its change of habitation."

So they say that, in as much as they can find no proof to the contrary, your ancestors could not write more than 2,300 or 2,400 years ago. But they cannot deny that you were a great people, with abundant commerce. Megasthenes shows that even Solomon got merchandise from India. How was your business conducted without writing? Because no records are found, is a very slender basis on which to deny the knowledge of writing to a great, civilised and commercial people.

The examples I have given are sufficient to illustrate the flimsiness of the arguments of the Orientalists. These theories are the merest and most random speculations, and impudent speculations at that. (From a lecture delivered by Mr. Myron H. Phelps, B.A., LL.B. of New York, at the Hindu College, Jaffna, on Feb. 28, 1910).

HIMBARANATHA MUDALI

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OPINIONS.

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